

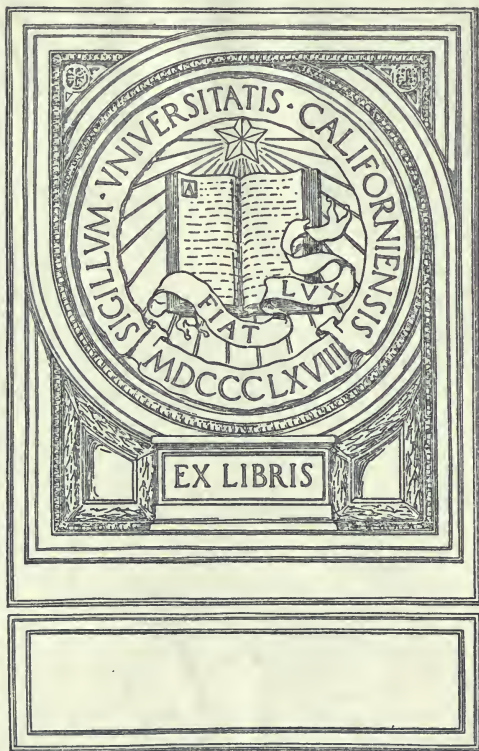
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AN ABSTRACT

OF THE

PROCEEDINGS

OF THE

ANTIMASONIC STATE CONVENTION

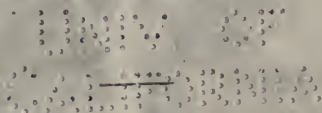
OF

MASSACHUSETTS.

Held in Faneuil Hall,

BOSTON,

MAY 19 & 20, 1831.



BOSTON:

PRINTED AT THE OFFICE OF THE BOSTON PRESS,
FOR THE PUBLISHING COMMITTEE.

1831.

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TO THE
ATTORNEYS

MASSACHUSETTS CONVENTION.

THURSDAY, MAY 19, 1831.

A CONVENTION OF DELEGATES, elected in conformity to a recommendation of the Antimasonic State Committee of Massachusetts assembled this day at Faneuil Hall, in the City of Boston, agreeable to previous arrangements. Two hundred and forty-five members were present.

The Convention was called to order by Hon. GEORGE ODIERNE, the oldest member from Suffolk.

On motion, it was

Voted, That Messrs. Amasa Walker of Suffolk, and William B. Breed of Essex, be a Committee to receive and examine the credentials of the Delegates to this Convention.

The following gentlemen were nominated and elected Officers of the Convention.

Hon. TIMOTHY FULLER, of Middlesex, *President*.

Gen. STEPHEN P. GARDNER, of Worcester,	} <i>Vice Presidents.</i>
Doct. ABNER PHELPS, of Suffolk,	
Gen. EPAPHRAS HOYT, of Franklin,	
MICAH H. RUGGLES, Esq. of Bristol,	

JOHN BURRAGE, of Bristol,	} <i>Secretaries.</i>
Col. GARDNER BURBANK, of Worcester,	
THOMAS W. WARD, Jr., of Worcester,	
NATHANIEL FISHER AMES, of Suffolk,	

Voted, That this Convention will now attend prayers, and that the Rev. Mr. Goffe, of Worcester, be requested to officiate.

That Benjamin F. Hallett, Esq., of Rhode Island, be invited to a seat as an honorary member.

That a Committee of one from each County, to wit,—Messrs. Hall, of Suffolk, Oliver, of Essex, Ames, of Plymouth, Brinley, of Norfolk, Bowman of Middlesex, Bennett, of Bristol, Starkweather, of Hampshire, Hoar, of Hampden, and Wells, of Franklin, be a Committee to invite such gentlemen of their respective Counties as are present, to take seats as honorary members of this Convention.

That a Committee of five, to wit,—Messrs. Rice, of Worcester, Bailey, of Norfolk, Barnes of Suffolk, Gifford, of Bristol, and Breed, of Essex, be chosen to propose rules and orders for the government of this Convention.

That the Antimasonic State Committee be requested to report on such matters as they may deem pertinent to the cause of Antimasonry.

Doctor Abner Phelps, Chairman of said Committee, then made the following

REPORT.

MR. PRESIDENT,

AND GENTLEMEN OF THE CONVENTION,

In compliance with your call on the State Committee, I am directed to answer.

The patriotic citizens of Massachusetts are here assembled by their Delegates. No common occurrence; no trivial event; no ambitious project, has occasioned it. Intelligence and cool deliberation counteract and forbid *unnecessary* excitement. But this numerous and punctual attendance from distant Counties; this venerable appearance and crowded auditory, evince public sentiment upon a subject worthy of grave contemplation.

We have come up to Faneuil Hall, which our Fathers consecrated to Liberty. *Here* was inspired American Independence; *here* it was fostered in its Cradle; and *here* were roused those mighty energies which strangled the BRITISH LION.

We enter this place to day, with holy devotion, and anxious solicitude, as we humbly trust, for the political salvation of our country. We come "*to consult upon the common good, seek redress of wrongs and grievances suffered*" from Secret Societies.

Wrongs the most cruel and criminal have been committed, and multiplied grievances arisen, that can be no longer endured. On looking round for the cause of these evils, we are struck with astonishment and alarm at the disclosures. So much has been published already, that your Committee apprehend a brief statement of facts will, at this time be most acceptable to the Convention.

The Suffolk Committee were first appointed by a numerous body of their fellow citizens in August, 1829, "*to investigate the nature, principles, and tendency of FREEMASONRY.*" No member of the Board had ever been initiated. They felt the kindest feelings towards many members of the Fraternity; and they still cherish those feelings. They entertained a sincere desire to discharge their duty without injury to any man, impartially and faithfully to the public. Had considerations of a private or personal nature been suffered to operate on their minds, they would have declined the labour, expense and difficulties of the investigation.

Various methods were resorted to, by influential members of the Fraternity, to induce *all*, or nearly every individual of the Committee to withdraw. A specimen, or two, may be mentioned, merely to show the character of the opposition. Some were told that the Institution is very charitable, very ancient and honourable, the handmaid of religion; that the good, the wise, and the great of all ages had belonged to it. That Washington, Franklin, and Lafayette

were masons. Would they, it was asked, belong to a bad Institution? Others were told that the greatest and most respectable men in the nation, civil and military, learned divines, pious clergymen, and other highly esteemed citizens were *now* Masons. "Please," said they, "*look at their characters, and judge of the Institution of Freemasonry. There's no need of any inquiry; there surely is no necessity for further investigation.*"

To this, in substance, was replied, "These things may be so; the Institution *may* be very ancient; but every good system is benefitted by close examination. The public, however, seem to demand, at least, *probable* evidence that Freemasonry is *very ancient*. If it has existed from *Anno Lucis*, as it pretends, or from the days of Solomon, or from the time of St. John, or from any other period previous to the last century, there must be evidence of the fact. One would suppose some ancient history must have recorded it; customs and ceremonies alluded to it; and that ancient relics, masonic plates, inscriptions and emblems from foundations of old monuments, castles and temples must now exist to demonstrate it. And further; great and good men have no doubt been made masons. We admire their characters, and will inquire whether they became initiates from what they before *knew* of the Institution, or from what they were previously *told* by interested men: whether Freemasonry made or tended to make them great and good? and in proof, whether such men, *generally*, have been the most thorough Lodge-going Masons? Or, whether, after a short acquaintance with the secrets and mysteries of the order, they have not ceased to attend? For if so, this *NEGLECT from such MEN*, must be evidence *against* the concern. We cannot suppose that Washington, Franklin, or Lafayette would have *neglected a good Institution*.

Such suggestions as these were by no means satisfactory to individuals of the Fraternity. The Masons appeared to dread more than any thing an investigation of their Institution. Sometimes, intimations were thrown out, calculated to operate on the fears of the Committee. They were told of the great numbers, the tremendous power and influence of the Fraternity: that Boston contained 6000 Freemasons, and the United States more than 350,000: that if the Committee proceeded, a host of enemies would rise up against them: that *DESPERATE FELLOWS were in the INSTITUTION!* and it could not be put down! "Toil and labour cannot affect it. No man can stand before it." With significant looks and gestures, they said, "Your business and occupations will be injured. Your interests and prospects will be cut off; a civil war will be created; there will be blood! Your characters and reputations will be ruined."

"If such," said the Committee, "be the *POWER and DISPOSITION* of Freemasonry, *there's no hesitation—we give ourselves to the work—we will make the attempt, and try to go through it.—It is the cause of our common country and of mankind. If we fall, let it be so: if we are sacrificed, it will be on the altar of patriotism. THIS INSTITUTION MUST BE EXAMINED, ITS GATES THROWN OPEN—ITS COVERING TAKEN OFF—ITS WALLS TAKEN DOWN: THE BROAD LIGHT OF DAY LET INTO ITS*

MYSTERIOUS VAULTS: ITS PRISONERS SET FREE, AND ITS DARK SECRETS EXPOSED."

With these resolutions, and these warnings, the Suffolk Committee commenced THE UNDERTAKING. They were aware of their responsibility. Their CHARACTERS, public and private, known for near half a century, and again confided in on this occasion, had nothing to do with the controversy. They left every thing to the care, candour, and discretion of their fellow citizens. However dear their characters might be to them, they early resolved to take no notice of any attack upon *that quarter*. It would only *divert* attention from "*the nature, principles and tendency of Freemasonry,*" to personal altercations, irrelative to the subject. There was much to be done: there was no time; their numbers were too few, to stop and dress the wounded, (should such there be,) in the heat of contest.

Measures were immediately taken to elicit "the truth, the whole truth, and nothing but the truth," respecting Freemasonry. An office was procured, a Masonic and Antimasonic Library commenced, and a correspondence opened with gentlemen of high standing in various parts of the country.

On the evening of the 8th of September, 1829, twelve days after the Committee were appointed, was held, what has been denominated, from its numbers and respectability, "THE GREAT MEETING AT FANEUIL HALL." The information communicated, and the eloquence displayed, on that occasion, will be long remembered. The most appalling disclosures were made. A number of high minded and honourable seceding Masons came boldly forward, and bore testimony to the truth of what they had seen and heard. They testified that Freemasonry is the same in Massachusetts as in the State of New York; and this was in part confirmed by the noise and riotous conduct of some of the Fraternity present.

A Resolution, calling a State Convention on the 30th of December following, was there passed by an immense majority.

The effects of that meeting were highly beneficial to the cause, though the conduct of Masons was much more orderly than on subsequent occasions. They appeared *then* to act more without concert, and not so much by superior authority.

Arrangements were soon after made in the several Counties for the State Convention, and numerous indications were given that information was only wanted to induce the people to act with promptness and decision.

Among the correspondence of the Committee which followed, may be mentioned the very able and valuable letter of Sheriff SUMNER. No man in this community stood higher in the esteem, or enjoyed more sincerely the confidence, love and respect of the public, than the SHERIFF OF SUFFOLK. His benevolent feelings; his commanding talents, and unimpeachable character, had secured for him, as was supposed, an elevation too consecrated for malice to attempt. But no sooner was this letter published, than the offspring of malevolence, slander, and defamation were let loose from the Lodge-room. They aimed at his fair fame but they "bit a file:" they spit their poison but against the wind to recoil on them-

selves. His own merited elevation they could not reach, or breathe the pure atmosphere in which he lived.

The same remarks apply to another distinguished gentleman in the County of Worcester, Col. PLINY MERRICK. He stood in public estimation and regard with Sheriff Sumner. But his powerful and convincing letter to the Committee of that county, was no sooner published, than the same furies were sent forth from the same place to destroy him. They made the attempt, and sorely have Masons regretted their presumption. They have been dismayed at the lightnings of his eloquence, and struck down with the thunderbolts of truth. It has beamed upon their unaccustomed eyes, and upon Masonry, such a refulgence, that they are unable to look up or retreat. They lie prostrate, in despair of reaching him. He is calm and serene, moving on in public favour, without a cloud "to the clear upper sky."

The researches of the Suffolk Committee, relative to the antiquity of Freemasonry, have been highly satisfactory. They have examined for themselves extensively, and sought assistance from the highest sources of information in the country, with a belief that much depends upon a correct decision of the question. They have discovered no book on Freemasonry written prior to 1723; ten years previous to its establishment in Boston, and near 300 years after the discovery of printing. But in order to render this subject more satisfactory, the Committee proposed the following question to the President and Professors of Harvard University, and also to the President and Professors of the Theological Seminary at Andover:—

"Is there any known history to justify the belief that Speculative, or Freemasonry had existence prior to the last century?"

After more than a month, the following letter was received from the President of Harvard College, who is a *Mason*.

Harvard University, Cambridge, Dec. 5th, 1829.

To the Gentlemen of the Suffolk Committee.

GENTLEMEN,—I have received, and laid before the Faculty of Harvard University, your letter, requesting an expression of their sentiments on the question, "Is there any known history to justify the belief that Speculative, or Freemasonry had existence prior to the last century?" In reply, I have the honour, *by request of the Faculty, to state*, that they have no knowledge of any such history. On inquiry of the Librarian of the University, and on examining the Catalogue of Books, no such has been found. The subject is one, however, on which the members of the Faculty profess to have no precise information, it having never before been presented to them as an object of interest and inquiry.

Should any books in the College Library be found to be important for your purposes in the course of your investigation, they will, without doubt, on application, be placed at the command of any person engaged under your authority, in the research you have instituted.

Very respectfully, Gentlemen,

I am your obedient servant,

JOSIAH QUINCY,

President of Harvard University.

In answer to the same question, the Rev. Leonard Woods, D. D. Professor of the Theological Seminary at Andover, writes,—“I have never seen or heard of any evidence of any kind or degree, in support of the pretended antiquity of Freemasonry; and I suppose the same is true of all others. What then can we do consistently with reason and common sense, but to withhold our belief.”

The Rev. PROFESSOR STUART writes:—

“Gentlemen,—In answer to your inquiries respecting any traces of the history of Freemasonry in ancient times, I reply, that it has not been my lot to find any thing of this nature in any book that I have ever perused, either in any of the Asiatic or European languages. I take it to be a point conceded by all literary men, that no such traces exist in any ancient record whatever. The pretence that Freemasonry was known in the time of Solomon is refuted by the internal evidence which Masonic books themselves contain.”

WHERE, your Committee would ask, can a question, on any subject relating to antiquity, be more fully and satisfactorily settled, in this country, than at the oldest and most extensive libraries? Who can better decide, what those libraries contain, than the numerous and learned professors and presidents, who have spent their long and laborious lives in their perusal and examination? Who can better tell the ancient manners and customs of nations and individuals, tribes and confederacies, than the great masters of oriental languages and literature? Is it to be supposed that all the great and learned men of antiquity, could have belonged to a society of such exalted excellence as Freemasons pretend theirs to be, without its being so much as once mentioned, or even alluded to? To your Committee the thing is incredible. The inquiry has not been as to the time when operative Masonry began, more than any other mechanical employment. But WHEN WERE THE TOOLS of an operative Mason *first used*, “as FREE AND ACCEPTED MASONS” say, “*for the more noble and glorious purpose.*” When did Speculative, or Freemasonry, as we now see it, commence? When were its “ancient landmarks” *first fixed*, “which,” as they say, “no man, or body of men, has power to alter?” Were they fixed by the wise King Solomon? We have the best evidence the nature of the case admits, that all antiquity for 56 centuries is silent on this subject. What prevented such “*a noble and meritorious Institution, patronized by Prophets, Apostles, and Wise Men,*” from ever being once spoken of or mentioned in writing? Was it because it *did not exist*, or was it because all antiquity was ashamed to mention it? Why, again, we ask, is all antiquity silent on this subject? Why is there no mention of splendid Masonic Processions, the Laying of Corner Stones, and the deposit of Plates, previous to the last century? And where are those plates? Amidst all the vast ruins of so many ages, and so many countries, not one is known to have been discovered. The future historian will have ample materials to prove the existence of Freemasonry from 1717 to the present time; and, from present appearances, he will be able to show the cause of its destruction.

For these, and similar reasons, your Committee most fully concur in the accurate and well drawn conclusions, of that learned and

distinguished citizen, Henry D. Ward, Esq., of New York, on this subject, "That Freemasonry *did not exist* prior to the last century." The important TRUTH that follows irresistibly and conclusively is this, that Freemasonry, with all its pretensions, is a MODERN FORGERY, and, of course, AN INFAMOUS IMPOSTURE. What other conclusions can be drawn? A deed, a note, a bond, or any other instrument *forged*, is not only declared null and void, but its author, his aiders and abettors are subject to infamous punishment. Like a spurious coin, Freemasonry is proved a counterfeit. Many, with pure motives, have heretofore given it currency; but now it is detected and exposed, every honest man will assist in nailing it to the counter.

After the Suffolk Committee had ascertained the truth, and the whole truth, as to the origin of the Masonic Institution, preparations were made for the First Antimasonic State Convention of Massachusetts. That body assembled in this Hall, on the 30th of December, 1829; and consisted of about 200 members, from eight counties of this Commonwealth. They proceeded in great harmony, and their doings have been well received, and extensively useful to the public.

That Convention took measures to diffuse information, and appointed various committees for that purpose. They Resolved, that the gentlemen composing "the Suffolk Committee" be "the State Committee," with power to carry into effect the objects of that body.

Among the numerous disclosures made to your Committee, was the deposition of Mr. Samuel G. Anderton, of this city. The importance of that document is such, that it demands the closest scrutiny. About six or eight months before, a gentleman of undoubted veracity and respectability, stated, that his neighbour, Mr. Anderton, a Knight Templar, and a man with whom he had been long acquainted, told him, in conversation on the subject of Freemasonry, that "he once saw something in the Lodge-room, that induced him, on going to sea, soon after, to throw his apron, and all his masonic certificates, overboard, and that he had not been in a Lodge-room since. But that Mr. Anderton refused to tell what it was." After the death of Mr. Artemas Kennedy, of Milton, a seceding Knight Templar, who was found dead, "*at low water mark*," on the morning of the 27th of February, 1830, and under circumstances, which created strong suspicions, in the minds of many, that he was murdered by persons unknown, Mr. Anderton informed the gentleman before alluded to, of the Belfast Murder, of which he was an eye witness; and that he was ready and desirous of making an affidavit to the same. He also stated in a public meeting, at Merchants' Hall soon after, the substance of his narrative. Inquiries were made, and a committee raised immediately, to investigate his character for truth and veracity. His uniform character was that of a frank, openhearted, honest seaman. No one could be found, who ever doubted his word, or ever heard his character for truth and veracity called in question. His deposition, dated on the 15th of March, and several reports on his character, and the evidence that has since appeared in support of his testimony, are before the public.

Mr. Anderton has fared as other seceders have done, "who have gone the way before him." Every attempt has been made to weaken and destroy the credibility of his testimony. But in this respect, all the efforts of the Fraternity, hitherto, have only tended to strengthen and confirm the truth of his statement. Many facts yet remain to be brought out respecting that horrid transaction. Several witnesses are known, but the fear of masonic vengeance from the brotherhood, prevents them, as yet, from giving their testimony. At present, your Committee consider it proved beyond a reasonable doubt, that WILLIAM MILLER, of Belfast, Ireland, was MURDERED in a ROYAL ARCH CHAPTER OF FREEMASONS, as sworn to by Mr. Samuel G. Anderton: that his "*dead body*" was seen "on Lime Kiln Dock, the next day, by a concourse of spectators," as sworn to by Mrs. Agnes Bell, who says she "*touched it with her foot*:" that the testimony of these two credible, and eye witnesses, has been corroborated by the statements made by eight or ten other persons now in the United States, but then in Ireland,—and that no witness has yet appeared to disprove any part of this testimony. Masons at Belfast have denied it, *so far as they were concerned*. But their statement will be found, on close examination, to be a quibble upon words, and, in several important points, confirmatory of Anderton's testimony.*

At the April and May elections for 1830, Antimasonry in Massachusetts again appeared at the polls. In the Senate, composed of forty members, were THREE Antimasons, and from twenty to twenty-five members in the House, out of four hundred and fifty-one. The meritorious services of these patriots are remembered. But the conspicuous part taken, the eminent talents displayed, and the powerful effect produced by ONE reverend and honorable gentleman in the Senate, cannot be forgotten. His name need not be mentioned, for it is engraven on our hearts, and is destined to live in the history of our country. He has led the forlorn hope of Antimasonry in Massachusetts, and gone up over his enemies in triumph. He has poured destruction along the ranks of the Fraternity, marshalled for his overthrow, and put them to flight. He has destroyed the bonds of their obligations, and freed many from their allegiance to masonic tyranny. In proportion to his eminent services, have all the formidable engines of falsehood and slander been brought out against him. But the blamelessness of his life, and the purity of his character have been his protection. He has the honour of first moving in the Senate "*A PROHIBITION OF EXTRA JUDICIAL OATHS*," of maintaining his ground; of overwhelming the champion of the order, and of fearlessly vindicating the liberties of his country.

The part taken by Samuel French, Esq., of Berkley, in the House, was highly honourable, and has been duly appreciated by the intelligent citizens of the County of Bristol, in their late elections to the Senate.

And the honour of stripping the MONSTER, Freemasonry, of its false guises, when introduced to the House, by the Grand Lodge, is justly due to those talented gentlemen, Messrs. Lazell and Brigham. Like giants, they spared not till its naked deformity was disclosed.

* See the last able report of the Boston Investigating Committee on this subject.

In compliance with a Resolve of the last Antimasonic Convention of Massachusetts, the State Committee transmitted the following documents to the Grand Council, the Grand Encampment of Knights Templars, the Grand Chapter and Grand Lodge of this Commonwealth. The following was addressed to the Grand Encampment:

Boston, June 1st, 1830.

"Gentlemen,—By a Resolve, passed by the Antimasonic Convention of Massachusetts at Faneuil Hall, on the 1st of January last, the undersigned Committee were directed respectfully to lay before you the following Resolutions of that body. The performance of this duty has hitherto been deferred from a belief that the present month of June would afford the most convenient opportunity for the several Grand Fraternities to consider and act upon these Resolves. The Grand Encampment of Massachusetts, &c., is to assemble, for the first time, as is understood, since the Convention. Regular communications are to be held, and a general attendance of gentlemen expected. If, under these circumstances, the Grand Encampment should, in their wisdom, return an answer which should tend to allay public excitement in this Commonwealth, it would, no doubt, be duly appreciated by the Convention.

With a high respect for many members of the Grand Encampment, as individual gentlemen, and with no personal feelings against any one, the Committee beg leave to subscribe themselves

Your most obedient servants,

ABNER PHELPS,
JOHN D. WILLIAMS,
GEORGE ODIORNE,
BENJAMIN W. LAMB,
WILLIAM MARSTON,

DANIEL WELD,
HENRY GASSETT,
JOHN P. WHITWELL,
JONATHAN FRENCH,
THOMAS WALLEY.

ISAAC PORTER, *Assistant Secretary.*

"In Convention, at Faneuil Hall, Boston, January 1st, 1830, the following Resolutions were adopted.

Resolved, That all Societies should be open and amenable to the public, and that the existence of any Association, whose objects, principles, and measures are secret and concealed, is hostile to the spirit of our free Institutions.

Resolved, That the disclosures of Freemasonry made by William Morgan, by the Le Roy Convention, and by Elder Bernard, and others, show the system to be selfish, revengeful, and impious, and its oaths to be dangerous to our private rights and our public interests.

Resolved, That there is evidence before this Convention that *Royal Arch* Freemasons, impelled by a sense of their Masonic obligations, have robbed their country of the services of a free citizen, that the Institution retains within its bosom the men who have done this violence, and that the Grand Lodge of New York has contributed of its funds to pay the expenses of the same, and that Chapters and subordinate Lodges have also appropriated liberally of their goods to support the perpetrators of *kidnapping* and *alleged murder*.

Resolved, That the system is one and indivisible, whether consisting of three degrees or fifty, that it is erected on the same foundation, constructed in the same form, inhabited by the same spirit, and governed by the same laws; that the acts of exalted Freemasons, and of Lodges and Chapters in one State, are the responsible acts of the whole system in the United States, and that it is proper to make Freemasonry answer for the conduct of its constituted authorities wherever they are situated.

Resolved, That in view of the premises, we respectfully request the Grand Fraternities of Freemasons in the State of Massachusetts, to *disfellowship* the Grand Lodge, the Grand Chapter, and the Grand Encampment of the State of New York, which hold in their masonic embrace the perpetrators of the violence upon William Morgan, and either to deny the truth of the above named disclosures, or to renounce the system, and the oaths of Freemasonry, which have been palmed upon the honest Freemasons of the present generation, as the favourite work of the wise king Solomon, and of their tutelar, St. John.

Resolved, That the Antimasonic State Committee be directed to furnish each one of the Grand Officers of the Grand Lodge and the Grand Chapter, and the Grand Encampment, and the Grand Council of the Freemasons in this State with a copy of these Resolutions, particularly urging this our earnest request, and that when this Convention adjourns, it be to some day convenient to receive their answer, in the hope that the wisdom of their reply will relieve the public mind of any anxiety respecting the Institution of Speculative Freemasonry.

Resolved, That in the opinion of this Convention, the oaths imposed by Freemasonry are, in a very high degree, profane, and entirely destitute of any moral obligation, or legal binding force."

The above was enclosed in the following letter to the Encampment:

Boston, June 2, 1830.

John J. Loring, Esq., Grand Commander of the Grand Encampment of Massachusetts and Rhode Island.

Sir,—I am directed by the Committee within named, to request you to lay the enclosed communications before the Grand Encampment of Knights Templars of Massachusetts and Rhode Island, at their next meeting, over whom you have the honour to preside, for their deliberation, and respectful consideration.

In the performance of this duty, be pleased to allow me to assure you,

With the highest respect,
That I am your most obedient servant,

ISAAC PORTER,

Assistant Secretary of the Antimasonic

State Committee of Massachusetts.

After the meeting of Knights Templars, these documents were returned through the medium of the Post Office, *without note or comment*. Other similar communications, of the same date, were addressed, with appropriate titles, to *Abraham A. Dame*, and *Joseph*

Jenkins, of this city, and to *Samuel Clark*, of Princeton. But from neither of these has any answer been received. The public will, no doubt, inquire, and determine, the true cause of THIS SILENCE, on the part of the whole Fraternity of Freemasons in Massachusetts. The charges of kidnapping and murder in the State of New York, by Freemasons, in conformity to masonic law, and in obedience to masonic government, have been legally substantiated. That same government and that same law, extends over this Commonwealth, with equal authority, and equal binding force. It is Freemasonry, *here and every where the same*. Under these circumstances, *who* in Massachusetts was not liable every hour, by night or by day, to have a father, a brother, a friend, a connection, or a neighbour, kidnapped and murdered? No one was safe! The people became alarmed. Various meetings were called, and Delegates assembled to deliberate. They unanimously and respectfully laid before the authorities of the masonic order, the cause of their complaint. They spoke by their Committee, in the name of the people, and respectfully requested the Fraternities of Massachusetts, in substance, TO DISFELLOWSHIP MASONIC KIDNAPPERS AND MURDERERS, DISPROVE THE DISCLOSURES, OR RENOUNCE THE SYSTEM AND OATHS OF FREEMASONRY. The objects of that request were honestly to ascertain THE TRUTH, AND THE WHOLE TRUTH, whether the people of Massachusetts were safe from violence and outrage: whether the masonic government, its officers, and through them, the great body of adhering Freemasons in this Commonwealth, *approved* or *disapproved* of the outrages in the State of New York. There, Freemasons had been proved guilty of kidnapping and murder, of arson and perjury, of obstructing the course of justice, and of screening the guilty from punishment; and *here*, in Massachusetts, no objection is made to it, no murmurs are heard from the brotherhood! They acquiesce with fraternal feelings, continue fellowship with the guilty; greet them as brothers, "good men and true, worthy and well qualified;" sympathize with "the Western Sufferers;" hold themselves bound "to conceal and never reveal;" "to fly to their assistance;" "to extricate them from difficulty, right or wrong, murder and treason not excepted;" suppress the truth; labour to muzzle the press; pour contempt and ridicule on the men, who honestly inquire into these transactions; create disturbance and riot, to prevent the people from *hearing* information; and when respectfully questioned, they are silent, and give you no answer. But "*Grand Master*" Joseph Jenkins, in his address to the Grand Lodge, says, "If our Institution is ever to be abolished, it must be done by ourselves; none else are *able to do it*, and *certainly* none else are competent to decide whether it should be abolished or not. Therefore," he says, "I would advise these volunteers in the crusade against us, to give up the work of supererogating, [supererogation,] and leave Masons to manage their own affairs in their own way." [!!!] Very modest! "*Volunteer advice!*" And it remains to be seen, how far the people of this country will follow it, since they have discovered *how* "Masons manage their affairs," when they *do it* "*in their own way.*"

In proof that Freemasons in this State have no intention to relinquish their Institution, one fact may be stated. At their meeting in June, or soon after the Grand Lodge received the communications of your Committee, they voted to erect a building estimated to cost \$40,000, in this city, for their accommodation. The corner stone was laid, with a well known *falsehood* engraved on the plate, on the 14th of October last, and the building is now in a state of forwardness. The masonic procession, on that occasion, did not much if any exceed 900, as counted by some of your Committee, and other persons. But the number published in the Masonic Mirror was 2267. Other very exaggerated accounts, as to the number of persons in the procession, appeared in other papers. In proof of the falsehood engraved on the plate, your Committee beg leave to refer to their published correspondence with Governor Lincoln and the honourable Mayor of this city.

The last Fourth of July was very happily improved by a number of orators, who distinguished themselves, and rendered an important service to the cause of Antimasonry, on that occasion. A continuance of this practice is respectfully recommended. All that appears necessary to insure a complete triumph of the cause, is a general diffusion of correct information. This alone has been the object of your Committee. The exhibitions of Masonry by Mr. Avery Allyn have been highly important. His valuable publication merits the patronage of the public. And had purity of character, modest and unassuming manners, and amiable deportment, afforded any security against the violence and abuse of the order, Mr. Allyn would have escaped. But he has done much, and suffered much in the cause. He has been again and again assailed by masonic mobs; twice stabbed by the masonic dagger, and fifteen times vexatiously arrested under process of law, from masonic malice, without the courage of once bringing him to trial. Such is the ample testimony of *adhering* Freemasons themselves in favour of the correctness of Mr. Allyn's disclosures.

Another gentleman, distinguished in the cause, whose services in disseminating information by lectures, but whose presence on this occasion forbids the mention of his name, [Samuel D. Greene,] has been extensively useful. He was a member of the Lodge from which Morgan was taken, was on the spot at the time when the outrage was committed; gave the information which saved Col. Miller; was a member of that band of patriots, THE LE ROY CONVENTION, and from that day to the present, has been zealously spreading important intelligence upon the subject. He has done much, and has been assailed by vindictive malice accordingly. But his character and his statements have stood the test of critical investigation.

"The right of the people peaceably to assemble, consult upon the common good," give and receive information, is secured in our Bill of Rights, and is one of the most sacred privileges of freemen. It is the right of free discussion. In this is necessarily included the right to preserve order in such meetings. The right to assemble, without the right to preserve order, would be nugatory. This right, like the sun in the heavens, is the great centre in the system

of freedom, about which all other rights revolve. It preserves, regulates, and controls the whole. The very existence of all our free institutions depends upon its salutary influence. And *that man*, who would deliberately destroy FREEDOM OF DISCUSSION, or aid and abet the same, must necessarily be considered an enemy to the liberties of his country. But Freemasonry has openly and publicly attacked *this all important right of the people*, by violence and outrage. It has *endeavoured*, for more than four and a half years past, to destroy it. When the people have been peaceably assembled in various States, in different places in those States, in many towns within *this Commonwealth*, and *even within these walls*, for the great purpose of discussing subjects, in which the LIBERTIES OF THEIR COUNTRY, and all they held DEAR ON EARTH were deeply interested; they have been assailed, either by vexatious prosecutions, masonic mobs, riots, noise, or confusion.

The first engine made use of was under the ostensible form of law. All the first public exhibitors of Freemasonry were vexatiously prosecuted. The system was uniform in all the States. Warrants were issued by masonic magistrates, and served by masonic sheriffs, to put down and prevent free discussion. No law had been violated but the laws of Freemasonry, and for this reason trials were very seldom had. Witness the daring violation of the *rights of the people* at Lynn, at Reading, and at Millbury, where honest Jacob Allen exhibited "*the Charitable Institution!*" Mr. Allen was repeatedly arrested but discharged after vexation and expenses. His services were highly beneficial at an important period, and entitle him to favour.

The next attempt of the order to destroy the right of FREE DISCUSSION was to disturb public meetings by *noise and riots*, or to attack them by masonic mobs. The former course we have seen abandoned simultaneously all over our country. Two masonic prosecutions only are recollected since the General Communications of the Fraternities in June last; and those in places where little was before known on the subject. But now masonic riots, noise, mobs, and confusion, are the orders of Freemasonry. Your Committee are forced by facts to this conclusion. The well known faces of Freemasons seen in those riots, the active part taken by many members of the Fraternity; their sons, connections, and dependants, the open declarations made, and the threatening language used by them on those occasions, are but parts of the evidence.

"*Secrecy*" and "*obedience*" are required by the oaths of Freemasonry. If "*summoned*" "*to go on a Mason's errand*," and that errand be to *create disturbance* in a public meeting, or *join in a riot*, "*within the length of their cable tow*," Masons are sworn, under penalties of *death*, to OBEY. Under these circumstances, your Committee respectfully recommend the INQUIRY, *How far Freemasons themselves, who still adhere to their blood stained Institution, ought to be held responsible for RIOTS, where Freemasonry is publicly exhibited, or its nature and principles discussed.*

Can it be supposed that these mobs and riots, this noise and confusion, would have taken place, where Freemasonry was the subject under consideration, without being instigated and encouraged

by zealous members high in the government of the order? Whence this sympathy for a Secret Society, in some individuals, who acknowledge their ignorance of its nature and principles? Would they, *uninfluenced by the Fraternity*, manifest such solicitude to suppress inquiry into a secret association of no public or private utility? Would they *join* in masonic MOBS, *expose* and *disgrace themselves* in RIOTS, merely to prevent an honest investigation of the truth? Such a supposition appears contrary *in its nature* to all those known principles and motives, which usually govern the actions of mankind.

But Masons express great confidence in the *permanence* of their order. They say, "the present attempt to overthrow it will utterly fail;" that, "it will only rouse the energies of the Institution, and," that, "after the present trial, Freemasonry will increase beyond all former example." That such results followed the disclosures of Prichard, in 1730; of Smith, in '62, and of Robinson and Baruel, in '97, cannot be denied. And such, no doubt, would again be the result, were the present contest conducted in the same manner as at each of those periods. Much was then done with a view to destroy the Institution. Books, and pamphlets, and even the sacred *desk*, teemed with the subject. But all in vain. The Fraternity then, as at present, relied upon the same weapons. Prichard and Smith were assassinated; and the character of every man, who presumed to question the nature and principles of Freemasonry, was visited with the grossest calumny and falsehood. The cry was raised then, as at present, "Let Freemasonry alone—it is all published: it will die of itself. You are going too fast: don't take it to the polls." Unfortunately for mankind, these mistaken sentiments, uttered from pure motives, but with little knowledge upon the subject, and less reflection, prevailed. The time of trial to the Fraternity was short; the excitement passed over; Masonry revived; its initiates increased. They went up over all countries, "like the pestilence which walketh in darkness, and the destruction that wasteth at noonday."

The NECESSITY of taking this SUBJECT to the BALLOT BOX, of carrying it into all our ELECTIONS and APPOINTMENTS has thus been three times proved by EXPERIENCE. What then are we to expect from such a course? At the Polls Freemasonry may be met in all its Protean shapes. Like an arrant impostor, it always assumes some other name than its own. All its false pretensions may there be stripped off. Its nature, principles, and oaths will be discussed at every election, and thus the real character of the Institution will be hung up to be gazed, at and abhorred, from generation to generation. And who can justly complain of such a measure? It is a peaceable, legal, and constitutional mode of resistance. *And there is CAUSE FOR RESISTANCE. The LAWS of our COUNTRY have been violated and set aside; JUSTICE has been trampled under foot; and the GOVERNMENT ITSELF has been chained as a CAPTIVE to the CAR of MASONRY!* Who but a slave, a poltroon, or a traitor, is ready to exchange the government and laws of this country for the odious and secret despotism, and laws of Freemasonry? If the Masonic Fraternity, who have done it, and sworn allegiance to the Masonic

Empire, it is no reason why the rest of the people should not resist. If adhering Freemasons choose to support the Government and Laws of the Masonic Empire in opposition to the Laws and Government of these States, they can surely have no just reason to cry "*persecution*" and "*proscription*," if the people withhold their suffrages from them, until they abjure masonic allegiance and return to their allegiance to the Republic. The horrid crimes committed by the Fraternity, in obedience to their oaths and obligations, are still unavenged. In vain have the people applied for justice. Again and again have they solicited the courts of law for near five years for relief. In vain have they reasoned with masonic magistrates and officers, and urged them to perform those civil duties intrusted them by the people. But they have refused or neglected to perform those duties. They have acted no further than Masonry is concerned, and only for the benefit of the Craft.

Where, then, the injustice of refusing to vote for such men, even if they were not Masons? But the power of suffrage is sovereign, and belongs to the people. No man can justly claim it as a right. Wherever suffrages can be claimed as a right, or controlled by a secret society, the people are not free.

The cause we espouse has been driven by *necessity* to the BALLOT BOX. It is an open appeal to PUBLIC OPINION, for redress of wrongs the most aggravated, after all other means have been exhausted in vain, short of "*the last resort of injured nations*." Antimasons have not taken this course "*without counting the cost*." They are aware the contest may be long; that it may continue during the present century and the next. But even this circumstance alone is sure to accomplish the destruction of Freemasonry. Already the number of new initiates to the lodges "have become very seldom and far between." Like an army surrounded and cut off from all recruits, the number of Masons must necessarily diminish, so long as the present contest continues. A GREAT NATIONAL PARTY, OPPOSED TO ALL SECRET SOCIETIES, and founded on the pure, patriotic principles of Antimasonry, will be very likely to outlive the last Masonic adherent. Antimasonry never tires. Invigorated at the Ballot Box, at every election, it will become immortal. It invites public discussion, while Masonry shrinks back with guilt and shame from investigation. *Success* or *defeat* at an election on our side, is equally sure to add to our numbers. Truth, patriotism, and all those sacred principles of virtue, "which hold the elements of the moral world together," are on our side; while crimes of blood, falsehood, and deception, without any thing to save, are on the other.

Antimasonry has no use for any office seeking, selfish, time serving politician. An Antimason by profession merely to obtain votes; but a Mason afterward in practice. No use for "three, six months, or three years men:" but for men engaged for life, "*and their households after them*." Men who will make no truce or compromise with any men—Clay men, Jackson men, Working men, Young men, or any other party, or set of men, while they *support adhering Freemasons, their aiders or abettors*—and who are determined to

"*sink or swim, live or die, survive or perish,*" to free our degraded country—our insulted government and laws, from the dominion, influence, and slavery of FREEMASONRY.

But the confidence of Masons in the *permanence* of their Institution, is founded more especially, in the organization and extent of the order. Freemasonry, as a whole, constitutes a separate, independent, strongly organized government of itself. It extends over all countries; *each nation is a PROVINCE, and the WHOLE is termed, "THE HOLY EMPIRE!!* Well may such a discovery excite astonishment and alarm! Secret in its operations, as if situated in the vast cavity of the globe, its subjects are in all places of business, in many places of trust, in most places of power. It has in a great measure secured the PRESS: and that mighty engine, instead of being directed against FREEMASONRY *and its CRIMES*, has either tamely acquiesced, or been directed against the rights and liberties of mankind. This empire was established by the celebrated Frederick, King of Prussia, or by his infidel associates. Frederick was the first "MOST SUBLIME THRICE PUISSANT SOVEREIGN OF SOVEREIGNS." Or by others, "THRICE PUISSANT SOVEREIGN GRAND MASTER." The organization of "THE HOLY EMPIRE" is one of the most curious in Masonry. Each nation we have said is a province, and is governed by Sovereign Grand Inspectors General, whose number, according to Bernard, and other writers, may not exceed nine. They are appointed for life, with power to appoint their successors, and are the Sovereigns of Masonry.

It appears on masonic authority, that the Grand Consistory of Sublime Princes of the Royal Secret, were convened at Paris on the 27th of August, 1761. At that Grand and Supreme Council of the Most Puissant Sovereigns, the King of Prussia presided by his deputy, Chaillon de Johnville. That august body gave high powers to Stephen Moren, who appointed Henry Andrews Franken "Deputy Grand Inspector General, Knight of Kadosh, &c. &c. over all Lodges in the New World." Franken appointed Moses Michael Hays, a well known Jew, who for a number of years resided in Boston, and was several times elected Grand Master of the Grand Lodge of Massachusetts.

By the term "*deputy,*" it would seem the highest powers of Masonry in this country, are under the jurisdiction of foreign powers, the same as a Lodge in Demerara is under the jurisdiction of the Grand Lodge of Massachusetts. [See Major Russell's affidavit.]

Doct. Isaac Auld, in 1825, was Sovereign Grand Commander of the Supreme Council of Sovereign Grand Inspectors General of the United States of America. Frederick Dalcho, Past Grand Commander; Moses C. Levy, Treasurer General of "THE HOLY EMPIRE."

Your Committee allude to these facts, that the whole subject and extent of Freemasonry may be brought into view. They feel unable to express their astonishment and alarm, that 100,000 men, within these United States, 8000 of them in this Commonwealth, should be found, who have secretly sworn allegiance to this Ma-

sonic Empire! Do these men, who still adhere, consider their masonic oaths paramount to all other oaths, masonic laws paramount to all other laws, and obligations to Freemasonry above their obligations to their country? Many, no doubt, entertain those mistaken sentiments. Infatuated men! They are objects of our compassionate sympathies. They have been brought so suddenly from darkness to the strong light that now beams upon Masonry, that no wonder they are unable to endure it. But is this a cause of anger or resentment? Far otherwise. Let us comfort them—not *with office till they can see*—but encourage them that they will see. Tell them what others see. Administer the light to them as they are able to bear it, and all will be well. The sole objects of Antimasons will be achieved. The Masonic Institution will be destroyed, liberty will be preserved, and Freemasons as men and good citizens brought back to their country.

Your Committee beg leave to congratulate this Convention upon the cheering prospects before them. The good cause is progressing over our whole country. The doings of the National Convention at Philadelphia, in September last, have had a favourable influence. The number of Antimasonic votes has increased at the rate of near twofold every twelve months, a gain honourable to the people of these States, and believed to be unparalleled in the history of national parties. But this ratio of increase cannot be much longer expected on account of the large and respectable numbers of Antimasons now in the United States. Should the number of their votes amount to 500,000 the present year, [1831,] it ought, in the opinion of the undersigned, to equal every reasonable expectation.

But a knowledge of the ABOMINATIONS OF FREEMASONRY is not confined to this Union. It is spreading over the American Continent. To the NORTH and the EAST, the BRITISH PROVINCES are awaking to the subject. In a number of places already, elections have been *carried* on Antimasonic principles. And among our sister REPUBLICS at the SOUTH, and even in OLD SPAIN ITSELF, a *Spanish edition* of MORGAN has been circulated and eagerly sought for. Antimasonic publications have been taken to various parts of Europe, and even to Asia, many times by foreigners, sometimes by Masons, and in one instance, as your Committee have been credibly informed, twenty seven numbers of the "BOSTON FREE PRESS" were obtained by an Englishman and sold at LIVERPOOL for one dollar each. These facts are mentioned merely to shew that the cause we advocate is spreading over the whole Empire of Masonry.

Your Committee beg leave, in conclusion, to express the deep sense of obligation they feel themselves under to the several County, Town, Ward and District Committees, who have assisted them, and especially to those private *seceders*, who have daringly volunteered, at so much risk and sacrifice, to remain *for a most important and patriotic purpose*.

Information is loudly called for. And there is every encouragement that perseverance, steadiness, moderation, but firmness, under the blessing of that Almighty Being, who watched over our fathers

in the days of their tribulation, will save our liberties, secure equal privileges to the people of these States,—the only object of all our toils, sufferings, and dangers.

ABNER PHELPS,
GEORGE ODIORNE,
JOHN D. WILLIAMS,
WILLIAM MARSTON,
JACOB HALL,
THOMAS WALLEY,
BENJ. W. LAMB,
HENRY GASSETT,
DANIEL WELD,
BENJ. V. FRENCH,
JNO. P. WHITWELL.

Ordered to lie on the table.

Voted, That the Committee on rules and regulations present their report. Whereupon it was presented and adopted.

That this Convention now adjourn, till 3 o'clock, P. M.

THURSDAY AFTERNOON, 3 O'CLOCK.

Convention met according to adjournment.

On motion of Mr. Goffe, it was

Resolved, That that gentleman, together with Messrs. White, Colburn, Sanborn, and Farnsworth, be a committee to inquire whether intelligent Christians or churches can knowingly fellowship with Freemasonry, or its adhering members, without becoming accessaries after the fact; thus participating in the horrid crimes of which the Masonic Institution is proved guilty—which was committed.

On motion of Mr. Gibson, of Suffolk, it was

Resolved, That Messrs. Gibson, of Suffolk, Churchill of Norfolk, Chaplin, of Middlesex, Hobart, of Worcester, and Hardy, of Middlesex, be a Committee to take into consideration the state of the public press, and report thereon to this Convention.

Voted, That all Committees appointed hereafter in this Convention consist of five members.

Voted, That the rules and regulations of this Convention be read from the Chair.

Voted, That it be a standing rule of this Convention that Committees have leave to retire and consult on the business allotted them without a formal order therefor.

On motion of the Hon. John Bailey, of Norfolk, it was

Resolved, That Messrs. Bailey, of Norfolk, Reed, of Bristol, Clark, of Middlesex, Odiorne, of Suffolk, and Lazell, of Plymouth,

be a Committee to consider and report what measures are proper to be recommended to the people of this Commonwealth, to guard the equal rights of its citizens, and secure the faithful administration of justice.

On motion of Mr. Walker, it was

Resolved, That Messrs. Walker, of Suffolk, Barker, of Essex, Henry, of Worcester, Starkweather, of Hampden, and Pierce, of Suffolk, be a Committee to take into consideration the correspondence of the State Committee with the Masonic Fraternities in this Commonwealth.

Voted, That any member of this Convention may propose the names of gentlemen whom he may wish to take a seat in this Convention.

Voted, That Messrs. Allen Partridge, of Norfolk, Avery Allyn, of New York, Abijah Blanchard, of Suffolk, Allen Newhall, of Worcester, Jacob Allen, of Braintree, Artemas Lane, of Monson, and Mr. Ransom, of Vermont, take seats in this Convention as honorary members.

Messrs. Jos. W. Bennett, and Jos. A. Hyde, of Bridgewater, and Hiram Manly, of Easton, were proposed by the Committee as honorary members.

On motion of Mr. Bigelow, of Middlesex, it was

Resolved, That Messrs. Bigelow, Green, of Suffolk, Buffum, of Essex, Carey, of Worcester, and Curtis, of Plymouth, be a Committee to embody, and report to this Convention, what facts have been disclosed in the recent trials of the Morgan conspirators in the State of New York, and what new evidence has been elicited in relation to the oaths or obligations and ceremonies of Freemasonry.

On the motion of Gen. Hoyt, of Franklin, it was

Resolved, That a Committee of one from each of the Counties of the Commonwealth, represented in this Convention, to wit,—Messrs. Hoyt, of Franklin, French, of Suffolk, Gardner, of Worcester, Webb, of Norfolk, Durfee, of Bristol, Yale, of Middlesex, Sloan, of Hampden, Starkweather, of Hampshire, Turner, of Plymouth, F. S. Newhall, of Essex, be appointed to nominate Delegates to attend the United States Antimasonic Convention, in Baltimore, on the 26th day of September next, and that the whole number nominated in the State be equal to the number of Senators and Representatives in both houses of Congress from Massachusetts.

On motion,

Voted, That all reports made by Committees to this Convention, be laid on the table for consideration.

The Committee on the Rev. Mr. Goffe's resolution made a report by their Chairman, which was laid on the table, agreeable to order.

The following Report was read to the Convention, and ordered to lie on the table. By a subsequent resolve it was referred to the

Publishing Committee, to be disposed of as they should deem proper. The Committee, after a careful examination, believe it to be a valuable document and deserving of extensive circulation, and therefore publish the same, with the doings of the Convention, although this report was not formally adopted by that body.

The Committee appointed by this Convention, to inquire, 'whether intelligent Christians or churches can knowingly fellowship Freemasonry, or its adhering members, without becoming accessories, after the fact, and participating in the horrid crimes of which the Masonic Institution is now proved guilty;' having taken the subject into their serious consideration, ask leave to submit the following

REPORT.

Your Committee feel themselves fully authorized to assume it as an undeniable fact, that the recent disclosures which have been made of the forms, ceremonies, principles, oaths, penalties, and tendencies of Freemasonry, are correct. It is now, indeed, much too late to call in question, or even to *doubt*, that the dark mysteries of the Lodge Room are laid open to the view of the world. This has been done by those who have personally explored the inmost recesses of the mystic temple, and even worshipped in its holiest places. And since they have been laid before the public in almost every form, attested by hundreds and thousands of credible witnesses; by judicial records; by the testimony of adhering Masons, and sealed by them in the blood of Morgan and others, no candid man *need* be ignorant, and no intelligent Christian or church *ought* to be ignorant of them. Ignorance on this subject is highly culpable, and nothing but the madness of folly can deny their truth.

On the ground, then, of the truth of these disclosures, your committee proceed to say, that they are totally unable to discover how any *understanding Christian*, or any church of the Lord Jesus Christ, organized on Gospel principles, actuated by a Gospel spirit, and walking by Gospel rules, can, consistently with their duty, hold any fellowship whatever with the Masonic Institution, or with its adhering members and supporters. In past times, when the nature and operations of that mystic society were enveloped in darkness, and its deluded members trumpeted its praises in every ear, as embracing every thing great and good, as a scientific, moral, and charitable institution, descended from heaven, and the *handmaid* of religion, if not religion itself, both Christians and churches had some excuse for passing it by unnoticed. But *now*, since the veil of secrecy has been removed, and the whole arcana of the Lodge-room, Chapter, Council, Consistory, &c., with all their follies and crimes, have been revealed and exposed to the public gaze, the plea of ignorance can no longer avail. There is now no cloak to cover their sins: but every adherent and defender of that unholy cause, shows himself an accomplice in all the guilt and atrocities with which the Masonic Institution stands justly charged. To be guilty of fraud, perjury, murder, arson, or any other crimes, it is not necessary that a person *actually* commit those crimes. If he *approve of and justify* them when committed by others, and hold in his affections and

fellowship the perpetrators of them, he thereby becomes an *accessary* to those crimes, if not in a *legal*, yet certainly in a moral and religious view: he voluntarily makes himself a partaker of other men's sins, and stands justly condemned by all the rules of morality, justice, truth, and the Christian religion.

This we are not unapprised is a bold assertion, and may involve many otherwise respectable men, in a guilt of which, perhaps, they are little aware; and we should not dare thus publicly to advance it, were we not convinced of being sustained by the plainest dictates of morality, common sense, and the oracles of God. If he who sees a thief and *consenteth* with him, is considered in the eyes of the omniscient Judge, as guilty of theft, shall he be accounted innocent who countenances, justifies, and conceals the most atrocious crimes? Shall he be considered as blameless who *consents* to the unlawful shedding of human blood? Shall he be uncondemned who justifies and approves of other men's sins, and holds fellowship with those who he knows are guilty of deeds of darkness, of which it is a shame to speak? By no means: he thereby involves himself in the same guilt. If this be so, what an accumulated load of guilt bears upon the whole masonic Institution, and upon all those Christians and churches who retain in their fellowship, and admit to their communion, the obstinate adherents of that blood stained order! They bring upon themselves the blood of Morgan and all those martyrs who have fallen sacrifices to masonic vengeance, and though, by deception and falsehood, they may escape punishment from men, yet how shall they escape the righteous judgment of God?

Let the two Institutions, the Church and Masonry, be compared and contrasted in their origin, nature and spirit, and the conviction, it seems, must fasten itself, with an iron grasp, upon the understanding and conscience of every fair minded man, that there *ought* not, and cannot be any real sympathy or harmony between them. They are directly opposed to each other in every respect, and there is no common principle upon which they can meet or harmonize. They, therefore, who attempt to blend them, (and they are not a few,) and make them the same or kindred Institutions, and the one a helper or handmaid of the other, attempt an impossibility. They might as well mingle light with darkness, or fire with water, and make them the same or kindred elements.

What is the Church? It is a holy society, incorporated by the God of heaven, sustained by his power and grace from the beginning of the world to the present time, and destined to flourish forever in the world of glory. It is the kingdom of heaven upon earth; the temple of the living God, or habitation of the Spirit; and the School of Christ, in which immortal souls, by spiritual culture, are trained up and prepared for their heavenly inheritance. The church is the pillar and ground of the truth; the salt of the earth; the light of the world, and the glory of Jehovah; the fulness of him that filleth all in all.

On the other hand,—What is Masonry? It is an earthborn Institution; self created, by a company of brick layers and stone cutters: formed in London, June 24, 1717: upheld by terror—pro-

pagated by deception; guarded by a sword; shrouded in darkness; covered with crimes; stained with blood; filled with blasphemies, and breathing forth a spirit of vengeance and destruction against all who renounce their allegiance to this mystery of abominations. Masonry, in its whole length and breadth, is as *Anti-Christian* as it is *Anti-republican*. Its tendency is to corrupt, and, ultimately, to undermine and destroy all our civil and religious institutions, and to spread infidelity, despotism, and misery through the earth.

Such being the nature and spirit of the two Institutions, what fellowship can there be between them? They are diametrically opposed to each other, and are as wide asunder as heaven and the kingdom of darkness. The strong and pointed interrogatories of an inspired apostle almost fail to express the utter impossibility of any companionship between them. "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

The church of Christ never desired or sought any connection or fellowship with Masonry. It is a kingdom not of this world; peculiar in its nature, spirit, and object: high, spiritual, and holy, and therefore cannot be mingled with the institutions of men without corrupting its principles, defiling its purity, and so far defeating the sublime and glorious designs of its creation. But Masonry has desired, and sought, and actually obtained, to a lamentable extent, a union with the church. To give itself a sanctified appearance in the view of the world; that it might disarm suspicion, and better attain its own selfish objects, it has stolen shreds and patches from the livery of Heaven, to hide its native deformity, and thus commend itself to the friends of God and the Redeemer. To accomplish his own destructive purposes of deception and ruin, Satan can easily transform himself into the appearance of an angel of light, and even *present himself before the Lord*, and among his faithful subjects and worshippers. And, under the same delusive appearance, he has insinuated himself into the churches of Christ, and seduced many of his disciples and followers to join in the unhallowed orgies of his midnight assemblies. For many years after the origin of Masonry, but few if any of the members of the lodge were found in the churches of Christ. The Institution was then considered as connected with the black arts of magic and witchcraft, and holding an intimate communion with the Prince of Darkness. But not many years since the Grand Lodge, moved by suggestions from beneath, opened the doors of all the subordinate Lodges for the *gratuitous* admission of the *ministers of religion* to all the mysteries and privileges of the Craft. Prompted by a vain curiosity, enticed by the trappings of the harlot, and the flattering encomiums passed on Masonry, and doubtless by the selfish hopes of personal advantage and distinction, they degradingly submitted to the hoodwink and halter, crowded into the mystic temple, which is full of dead men's skulls, and all uncleanness; and there—O horrid! personally bound themselves by the most savage imprecations to promote its interests, and forever *conceal* all its abominations.

The pastors of churches being thus gained, an appearance of sanctity was thrown around the Institution, which gave it a credit and currency with serious people, which it had never before obtained. Encouraged by the example of their Christian leaders, the officers and members of churches followed in their train, and thus swelled the ranks of the fraternity. Multitudes around them, emboldened by such examples, viewed the Institution with a favourable eye. They argued that the Institution must be *good*, or so many great and good men—ministers, professors, and others, never would have joined and supported it, and therefore they pressed forward to its unhallowed embrace, where they were bound by the strong cords of iniquity, and where they were taught the sublime science contained in *Boaz, Jachin, and Mah-hah-bone*—and many of them the sublime mysteries of *Jah-buh-lun and Ma-her-sha-lal-hash-baz*.

This satisfactorily accounts for the unexampled spread of Masonry through our country of late years; and also shews very clearly how the masonic Institution has crept into and defiled the Church. The same persons are members of both institutions, and thus form the connecting link between the Church and the Lodge. They usually hold a good standing in both institutions. They are fellowshipped in both parties, and in this way the Church and the Lodge are drawn into communion with each other. Thus the church becomes polluted, and by suffering this unholy connection to exist, she brings upon herself the guilt and crimes of which Masonry now stands fully convicted. With all the light now shed into the dark caverns of the widow's son, and the mysteries of iniquity there performed, and exposed to public view. The church, by her connivance at such abominations, becomes *accessary*, and involves herself in all the blasphemies, perjuries and crimes which now characterize the wunderworking brotherhood. By such a connection the church is defiled, her glory is tarnished, her discipline is obstructed, her energies are paralyzed, and she is made the mere tool and supporter of the lodge. While men slept the enemy sowed these tares, but now, in the light of day, they ought not to be suffered to grow. They must be rooted up or the harvest will be blasted.

With what holy indignation must the Great Head of the Church look upon this unnatural alliance, surreptitiously formed between his holy kingdom and the kingdom of darkness and sin! No wonder he frowns upon his churches, and sends delusions, divisions heresies and strife into their sacred enclosures, and unless they awake, and separate themselves from this abomination, still sorer judgments may be expected. And what an awful responsibility rests upon those *ministers* and Christian *professors* who have sworn allegiance to a foreign dominion, and still adhere to a system of government and laws, paramount, in their view, to the authority and government of Christ! They have profaned the name and polluted the sanctuary of the Lord. Their example has deceived and destroyed many, and they have brought the stain of blood into the hallowed abodes of purity and love. By their conduct Christ is wounded in the house of his professed friends, and his

holy name and religion greatly dishonoured. An enlightened community, seeing their inconsistency in endeavouring to sustain both the church and the lodge, are naturally led to conclude there is nothing valuable in that religion which they profess; and are thus hardened in their unbelief and sin. The ministers and members of churches who have bowed the knee to that image of jealousy, are now the main pillars which support the masonic building. Let *them* not merely *withdraw*, but *dissolve* their connection with that secret assembly, and in this enlightened age, the whole mystic fabric would soon crumble to its base. By their obstinate adherence to an institution so degrading and wicked, they are answerable for all the mischiefs which Masonry has done and will do, and deserve to be rejected and disowned by the church and the world.

But in the present state of things, and as matters now stand, what are the churches to do? How are they to acquit themselves from blame, and be rid of the evil which now presses so heavily upon them? These are important queries, and demand a plain and explicit answer; and happily the answer is at hand, and the path of their duty is obvious. Every organized church possesses in herself the power of her own purification and preservation. The sword of the Spirit is in her own hands, and under the direction of her Lord, she can and ought to separate from her body every incorrigible member of the masonic fraternity. She is invested with the power of *discipline*, which affords an ample remedy for this great and sore evil. In the spirit of meekness and brotherly love, let her institute a process of Christian discipline with every brother who is a member of the lodge, and call him to an account for his conduct. There is no want of just ground for complaint. The institution of Masonry affords numerous points of Scriptural discipline and final excision, and if, after due process and forbearance, he prove obstinate and irreclaimable, let him be separated from the body and turned over to his own company, and even if the offender be the *pastor* of the church, let him be dealt with, and impeached before a tribunal of his peers. His sacred office ought not to screen him from the just censures of the church. But, if unhappily, as is sometimes the case, a *majority* of the church be Masons, or under masonic influence, so that the process of discipline be arrested, and its end defeated, and the guilty protected, let the minority, after due deliberation and consultation, peaceably *withdraw*, in obedience to the divine commands. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.—Have no fellowship with the unfruitful works of darkness, but rather reprove them.—Be not a partaker of other men's sins; keep thyself pure." It is important that Christians do this; otherwise by partaking of their sins, they will also be made partakers of their plagues.

We are not insensible that discipline upon this subject, introduced into the churches and carried to its ultimate results, would create great *excitement* in the community, and be attended with many unpleasant and troublesome things. The angry passions of the whole masonic fraternity, and of their obsequious minions, would be ex-

cited,—the cry of persecution would be raised, and much altercation, division, and disturbance might ensue. But what if all this, and more than this, should be the case, shall the churches be still, and neglect their duty, because Satan will rage? Shall they suffer that idolatrous Jezebel to touch and to seduce the servants of God, because the senseless clamor of persecution and proscription will be raised? The fearful and unbelieving may flinch from their duty through dread of consequences, but let the righteous be bold as a lion in the discharge of duty, and leave all consequences with God. What great reformation in morals, politics, or religion, was ever effected in the world without opposition and disturbance? Excitement on such a subject as this is good and commendable. An apostle has said, "It is good to be zealously affected always in a good thing." And what better thing can awaken the zeal, and engage the warm efforts of Christians, than the purification of the churches from the pollutions induced by masonic connection? Excitement in this case is not to be dreaded or shunned. Like the winds, thunders and storms in the natural world, they would purify the moral atmosphere, and conduce to the health and vigor of the body of Christ.

Whether the time has yet come, and the public mind is sufficiently prepared for the commencement of this great and necessary work in this region, may be a matter of doubt. Of this every church must judge for herself. But that the time *must* come, and will *soon* come, when the unholy connection between the Church and Masonry will be totally dissolved, there can be no question. The good work of separation has already begun in various parts of our land, and among several denominations of professed Christians, and it *must* and *will* progress, until every adhering Mason shall be excluded from the pulpit and the church, and no more be ordained or admitted as members of the body, who hold any communion with that mystery of abominations. O happy day, when the church, purified from her present guilt and defilement, shall shine in all the beauty of holiness, and "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

All which is humbly submitted.

On motion,

Voted, That the Committee on Nominations be instructed that this Convention expect no gentleman of that Committee will deem his membership any excuse for his not being named as a Delegate to the United States Antimasonic Convention.

On motion of Benjamin F. Hallett, Esq., of R. Island, it was

Resolved, That Messrs. Hallett, and Walley and Pike, of Suffolk, be a Committee to examine a pamphlet herewith presented, believed to have been designed and published in cypher, by Masons, as a guide for Masters of Lodges to procure uniformity in the working of the first three degrees in Masonry, and that they report to this Convention how far the same confirms the disclosures that have

been made, touching the first three degrees, together with their opinions on such other original masonic documents as may be presented for their consideration.

On motion,

Voted, That the standing rules and regulations of this Convention be so modified as to allow the Committee on Mr. Hallett's Resolution to consist of three instead of five.

On motion of Doctor Porter, of Suffolk, it was

Resolved, That Messrs. Porter, Cutter, of Middlesex, Breed of Essex, Ward, of Worcester, and R. French, of Bristol, be a committee to take into consideration the alarming evils and threatening dangers to our republican institutions from the existence and continuance of an adherence to the masonic obligations by some of our fellow citizens connected with the masonic Institution, with instructions to report measures for their prevention, for the consideration of this Convention.

On motion of Mr. Walker, of Boston,

Resolved, That when this Convention adjourn, it adjourn to reassemble at 8 o'clock, A. M., tomorrow.

Adjourned.

FRIDAY, MAY 20, 1831.

The Convention reassembled at 8 o'clock, according to adjournment.

Rev. Mr. Sanborn was requested to offer prayers in behalf of the Convention.

Proceedings of yesterday read.

On motion of Mr. Rice, of Worcester, it was

Resolved, That Messrs. Rice, Clough, of Suffolk, Richardson, of Bristol, Munroe, of Middlesex, Woodbury, of Franklin, Pool, of Plymouth, Pratt, of Essex, Mann, of Norfolk, and Dawes, of Hampshire, be a Committee of Finance to raise funds for defraying the incidental expenses of the Convention, and for aiding the Suffolk Committee in diffusing information on the subject of Freemasonry.

On motion of Mr. Rice of Worcester, it was

Resolved, That the thanks of this Convention be expressed to the Hon. RICHARD RUSH, of Pennsylvania, for his able and patriotic exposition of the character and effects of Masonry, and that the President and Vice Presidents of this Convention address him a letter to that effect in their behalf.

On motion,

Voted, That the Committee on the Nomination of Delegates to the United States Antimasonic Convention be instructed to report a list of names for an Executive Antimasonic State Committee.

On motion of Hon. Mr. Gardner, of Worcester, it was

Resolved, That Messrs. Thacher, of Norfolk, Hallett, of R. I., Whitney, of Suffolk, Reed, of Bristol, and Oliver, of Essex, be a committee to report on Resolutions expressing the views of this Convention relative to the masonic Institution.

The Report on Mr. Bailey's Resolution read and laid on the table.

The Report by Mr. Goffe, relative to Church Membership, was taken up, and its recommitment moved. Mr. Hallett, of Rhode Island moved that the committee be instructed to report that it is inexpedient to act upon that subject. After discussion, the Report was recommitted generally.

Mr. Goffe, from that committee, subsequently reported a Resolve, "That the said Report be revised by the Chairman, and referred to the Publishing Committee to be appointed by this Convention.

Mr. Bailey's Report was called up, adopted, and committed to the Publishing Committee.

REPORT.

The Committee, appointed to consider and report what measures it is proper to recommend to the people of this commonwealth, to guard the equal rights of our citizens, and the faithful administration of justice,—have attended to the duty assigned to them, with that candor and justice, they trust, which it always becomes one class of citizens to bring to the consideration of questions, connected with the rights, and interests, and feelings, of another class. Your Committee would not knowingly recommend any measure, which would infringe those rights, or which would, beyond what the public welfare demands, interfere with those interests and those feelings. They believe that justice is at the basis of all good character, and all wise government: and while they are unwilling to see fostered in our community an Institution, the general tendency of which is to operate unjustly against themselves and other citizens not connected with it, they do most sincerely wish to avoid the slightest shade of injustice, either in their representations of that Institution, or in the measures which they may recommend to be adopted in self-defence against its encroachments. Their appeal would be, not to the excited passions and sinister calculations of individuals, but to the good sense, calm judgment, and enlightened conscience of the public.

Under such impressions, your Committee would suggest, that the following measures be recommended to the people of this commonwealth:

1. That the people, in giving their suffrages at the polls, should express their disapprobation of the masonic institution.

Whether this should be done by withholding altogether their suffrages from its members, or by a discrimination among them, on the ground of a weaker or stronger adhesion to its principles, and

of more or less uprightness of general character, must be left to the judgment and conscience of every individual citizen. There are those among us who think that this discrimination should be made; while others believe, that the object of us all, the abolition of the institution, cannot be effected but by withholding all support from its adhering members, whether this adhesion be more or less strong, or their characters, otherwise, more or less unimpeachable, and believe, too, that this is perfectly fair and just, since a continued adhesion to masonry is a condition wholly voluntary, and terminable at will.

We are not forgetful, that this measure, whether in its more rigid, or in its more mitigated form, has been censured as intolerant. It has been pronounced to be wrong, to bring the question of masonry into political concerns at all; that "political anti-masonry," as it has been called, is inconsistent with the benign and tolerant principles of our government, which guarantees to all, equal rights.

This objection your Committee believe to be wholly groundless; and they are confident of satisfying every candid mind that it is so.

It is Masonry, and not Anti-masonry, that infringes equal rights. Masonry, by its tremendous oaths, requires certain of its members to aid each other in any difficulty, and to extricate each other from the same, whether right or wrong; and furthermore, to keep secret what is given as such, murder and treason not excepted. Obedience to these oaths most palpably infringes equal rights.—And it is to abolish these oaths, that Antimasonry exerts itself. It is therefore not Antimasonry, but masonry, that infringes equal rights.

But how does—how *can* a resolution not to vote for a man, infringe equal rights? No man has a *right* to an office, when the people, in whose gift it is, choose to confer it on another. We call the people of this country *sovereign*; and they *are* so. But in what does this sovereignty consist? He is a sovereign, who is bound by no law but his own sense of right and wrong. How then are the people of this country sovereign? It is in *voting*. Here, in this act, lies the eminent sovereignty of the people. In their speech—in their commercial transactions—in the varied business of life—they are not sovereign. They are not sovereign when they enter a court of justice, in a case of litigation; they are not left to the sole direction of their own sense of right and wrong, but are compelled to submit to the laws of the land, as applied to their case by the judgment of their peers. But in the act of *voting*, the people are truly sovereign: for it they are accountable to no human tribunal. No man therefore has a right to demand the vote of another. To the sovereign judgment of the people, every candidate for office stands or falls.

By this it is not intended to be denied, that a vote, though a sovereign act, may be an *illiberal* one. It is illiberal, when it is withheld from a candidate *for an insufficient reason*. But if the reason for it be sufficient, there is no illiberality. Take an example. One citizen determines to vote for no one who is opposed to the present administration of the general government. Another

determines with equal firmness to vote for no one who is in favor of it. Now if the former in truth believes, that the administration is one of unequalled wisdom, virtue, and honor—and if the latter in equal truth believes that it is the most weak, selfish, and profligate, that ever deluded a confiding people—can either be called *illiberal* for his determination respecting his votes?

The question then reverts—are the objections to Freemasonry *sufficient* to authorize this mode of opposition to its extension and power? We say it is. Freemasons say it is not. But they surely will allow us the same right of judgment, which they exercise themselves. We say it is sufficient, because freemasonry is an institution productive of not one valuable result, beyond what might be easily obtained without its existence; and is at the same time liable to great and most pernicious political abuses, to say nothing of the moral character of its oaths and injunctions.

But it is, say some, “proscription.” This is only a change of the term, and scarcely needs a distinct notice. We may however be permitted to remark, that the term proscription is applied to the acts of a government. The case under consideration is totally different. The chief executive magistrate of a republic is *not* a *sovereign*. He is but a *servant* of the real sovereigns, the people. An executive act is therefore distinct in its nature from the act of voting. The voter, acting as a sovereign, is bound to consult only his own sense of right. The chief magistrate, acting for the people, is bound to consult their wishes and rights. It is no more proscription, to oppose political masonry at the polls, than it is to oppose any political party, whose course and principles we think injurious to the public good.

But the censure thrown on “political Antimasonry,” is susceptible of a more complete and triumphant reply. Antimasonry was not “political,” till after Masonry had become itself political; till it had entered “the holiest of holies” of our political ark, and profaned it by its own political abominations. Political Antimasonry was not known till after the abduction of Morgan. Soon after this abduction, prosecutions were commenced against the supposed culprits. And how were these prosecutions met? Masonic influence baffled every step. Witnesses were secreted; others were mute; and others again took on themselves the fearful weight of perjury.—Sheriffs and jurors were faithless to their civil oath, that they might keep faith with their lawless masonic oaths. Such proceedings have, up to this day, veiled in legal darkness the last scene of unquestionable murder. And if at times the scales of justice have been freed from the profane hands that thrall their movements, and sentence has been passed on some minor offence in the dark series of wickedness, even here masonic countenance and sympathy and funds, have come in to the relief of the offender, and the defeat of justice.

Thus was Masonry itself “political,” before Antimasonry was such. But will it be said that these were *judicial* proceedings, and therefore not *political*? Is then our judiciary no part of our political system? Is it not rather the most dear, the most important, the

most sacred part of the system? It unquestionably is. Political Masonry then was prior to political Antimasonry. It was from this exhibition of Masonry, that many of the enlightened citizens of New York, seeing a canker at the very heart of their political system, determined to apply the only remedy that promised the least success. Other remedies had failed. This alone remained. As Masonry had thus become manifestly political, they resolved to oppose it politically—to verify the words, that “they that take the sword, shall perish with the sword.”

If further proof were needed, that Masonry was political before Antimasonry was so, we find it in the published confession of DE WITT CLINTON, the High Priest of Masonry; who, before the outrage on Morgan, declared “*that Freemasonry is sometimes perverted and applied to the acquisition of political power.*” This is confirmed, if confirmation were needed, by the testimony of Hiram B. Hopkins, that in 1825, before the abduction of Morgan, Sheriff Bruce avowed to him that he (Bruce) was bound as a mason to support a mason in preference to him, (Hopkins) who was, then, not a mason.

On this one confession of Mr. Clinton, political Antimasonry may rest its entire justification. The acknowledged use of masonry as a political engine, fully justified opposition to it at the polls.

To these considerations might be added some recent facts, proving the strong political character of the order.

At the election in New York in November last, we have the testimony of a mason, that masons devoted themselves “to the dark work of political management and intrigue”—“Masons, adjusting their plans in lodges, and pledging themselves secretly through the country, by written instruments.”

In the recent elections in our own State, we have abundant proof that Freemasonry is political. The “National Republican” nomination (so called) of Representatives in this city, is a striking instance of its influence. The term “National Republican,” we understand, is used to designate the friends of the late National Administration, and the opponents of the present. In all party nominations, it is a well known object to embrace as many subordinate interests as practicable, in order to concentrate the greatest possible strength. The Antimasonic party in Boston numbers about 800 votes. Was the slightest movement made to unite these votes with the so called National Republican votes? Not the slightest. On the contrary, there was a most pointed mark of reprobation set on them. In the late representation there was one individual, who stands prominent among the opposers of Freemasonry, and who is at the same time one of the most respectable and public-spirited citizens of the community. This gentleman’s name was dropt; and in such a way as to leave not a doubt, that it was done through the influence of Masonry. A principal citizen, it is said, seeing the strong impropriety of the omission of such a name, enquired the cause; and was told it was done by “*an oversight.*” But this plea is not true. If it had been true, there was an occasion presented for correcting the oversight. After the first trial, seven vacancies

remained; and seven candidates were nominated for them. Was this citizen then taken up? No. Though three new candidates, out of the seven, were required, this "oversight" was too precious to be disturbed. By the same "oversight" as at first—that is, by fixed and inveterate purpose to put down the opposers of Masonry—this most respectable citizen was again put by; showing most clearly, that the falsely called National Republican nomination, was in truth controlled throughout by the influence of Masonry.

These facts are stated, as mere illustrations of the political character of Masonry. The proceedings in other portions of the State, in the late election, speak the same language most unequivocally; but further facts are superfluous. Who then can doubt the propriety, when Masonry is thus proved to be political, of meeting it on its own political ground, and breasting it—calmly, judiciously—yet firmly, and unconquerably?

Having dwelt at length on this point, your Committee would very briefly suggest some other measures to be recommended to the consideration of the people of this Commonwealth.

2. That membership of the masonic fraternity, should be made, by statute, a sufficient ground for challenging a juror, when one party is a mason, and the other is not.

Our Fathers, both in this country, and in that from which we have mainly descended, took earnest and continued care to preserve the inestimable privilege of trial by jury pure, and free from the contaminating influence of passion and interest. It has been recently established, by the legal testimony of masons themselves, that Royal Arch Masons take an oath to aid a brother when in any difficulty, and extricate him from it if within their power. This oath is plainly inconsistent with that of the juror, to do impartial justice between man and man. In other degrees of Masonry, oaths are administered, which may often, if not necessarily, sway the judgment of the person taking them from that equity of purpose, which marks a pure and impartial jury. The taking of such oaths, then, is a fit ground of challenge, and should be so declared by law.

3. That extra-judicial oaths be made by statute penal.

The preceding measure might be adequate to the protection of juries from sinister bias. But by the same testimony as has been just cited, it has been legally established, that in one degree of Masonry, at least, an oath is taken to keep a brother's secret, given as such, inviolable, murder and treason not excepted. This oath destroys the purity of the very fountain of justice, by its vitiation of evidence. A witness who has taken this oath, and obeys it, is induced, under certain circumstances, to violate his civil oath, and abet the acquittal and escape of the most blood-stained criminal. Such vicious oaths should never be taken; and the taking or administering of them should be made penal by law.

4. That the patronage of the people be extended to such presses, as give to the public the facts connected with the principles, operations, and tendencies of Freemasonry.

It is a remarkable—it is even an alarming fact, that a large portion of the newspapers of our country preserve a death-like silence on this certainly important subject. Why is this done? These papers are political, and this subject is, now at least, confessedly political. Do they pursue this course on other political questions? No. If “nullification” be threatened in the distant State of South Carolina—if the Cherokees be treated unjustly by Georgia—if a veto be put on a road in Kentucky—if a notorious alien swindler be irregularly arrested in any portion of the Union—we hear of these things from day to day, from month to month, and through lengthening years. But the lawless abduction of a free citizen of an adjoining State—his cruel incarceration, and his atrocious murder—the efforts of justice to punish the outrage, and the endless and successful labors of the fraternity to baffle these efforts—till at length, despairing of preserving to the country the sanctity of the laws by any other resort, two hundred thousand citizens of various States have resolved to accomplish the overthrow of a society, whose oaths consecrate and whose shield protects such daring wickedness—all this has been proceeding in its course, year after year, and yet the readers of many of our newspapers, if their knowledge of the events of the day is limited to the facts furnished by these columns, are almost as ignorant of the question which thus agitates a large portion of our wide republic, as they are of the persons, habits, and contests of the beings inhabiting another planet.

And why is this? It is because *Masonry wills it*. Its devotees well know that this ignorance is their power. Were all the facts of the case spread before the public, can we believe that the apathy which now prevails to a great extent, would still prevail? No. Many an honest man, who is kept in ignorance of these facts, wonders why any one should trouble himself about Masonry. He knows that a neighbor of his is a Mason, and that that neighbor is an excellent citizen and an honorable man. But he does not know, or does not recollect, that this excellent citizen and honorable man entered the pale of the institution before he knew its character and tendencies, and that a host of obstacles prevent his retreat. He may dislike its forms, despise its frivolities,, mock in his heart at its pretensions, and sicken at its nothingness;—he may even abhor its impieties and shudder at its wickedness; and yet the fearful oaths he has taken—the possible infliction on himself of the bloody penalties attached to their violation—the apprehension, notwithstanding the extraordinary charity and brotherly kindness of the institution, of having his business deranged, on which perhaps a family depends for sustenance—and even the shame that would attend an acknowledgement before the world, that he had been the dupe of a worthless and unholy institution—all combine to deter him from quitting a position where, one would think, an intelligent mind and a good heart can never find satisfaction. To stand still, or even to advance, he finds easier than to retreat.

Now, is the good character of some of the members—and many of good character we admit with pleasure are found—any proof that the institution itself is good? And yet such is the easy inference of many an honest man, from whom a knowledge of the character of freemasonry is withheld. He sees not, he knows not, any thing wrong in Masonry, save its foolish titles and parades. When therefore he hears of an *Antimason*, he is at a loss to comprehend his motive for opposing so frivolous an association. But when a Mason whispers in his ear, that the Antimason has no other object than an *office*, our honest citizen swallows at once the falsehood, and inveighs against Antimasonry as a selfish and hypocritical spirit, a persecutor of good men, and a disturber of the peace of society.

It is for the purpose of practising such deceptions, on the public, that Masonry seeks to hush to silence the press; directly, where it is in its own hands, and by threats where it is not. And its success has been great. It is then for the people to speak. It is for them to say, whether they will patronize a press, which withholds from the public important political facts. Their language, when uttered, will be heard; and it will be obeyed.

Mr. Bigelow, from the Committee on the Trials of the Morgan Conspirators, &c., made a report, and was reading it, when a motion was made to adjourn.

Adjourned to 3, P. M.

FRIDAY AFTERNOON, 3 O'CLOCK.

The Convention reassembled according to adjournment.

Mr. Bigelow resumed and concluded his report, which was laid on the table.

Resolved, That a committee be appointed to report to this Convention what facts have been disclosed, in the recent trials of the Morgan Conspirators, in the State of New York; and what evidence has been elicited in relation to the oaths, obligations, and ceremonies of Freemasonry.

The committee appointed under the foregoing Resolve, have attended to the subject matter therein contained, and ask leave to submit the following

REPORT.

In the investigation of this subject, your committee are strongly impressed with the conviction, that the masonic Fraternity embraces two classes, which are, and ought to be, distinctly designated. The one consists of the virtuous, high minded, and patriotic members, whose declarations and general conduct assure us that they

do not entertain the most profound respect for the obligations and ceremonies of the order, and who believe they have other and higher duties to perform than those resulting from masonic oaths and obligations.

The other class embraces those who adhere with great zeal, pertinacity, and exactness to the oaths, obligations, rules and by-laws of the Institution; believe them paramount to all others, and "govern themselves accordingly."

Your committee, in order to show the binding effect of masonic oaths, on a part of the Fraternity, and their contempt for the authority of our Judicial Courts, ask the attention of the Convention to a number of trials held in New York in the year 1830. The first to be noticed is the case of Calvin Cook, a seceding Mason, vs. Harvey Cook, a Mason.

In this case, *Erastus Day* being called as a witness, and asked if he was a Mason, peremptorily told the Court that "they would not be able to get any thing out of him about Masonry." The court decided that the question was proper, and the witness must answer it. He then testified that he had taken 17 degrees in Masonry. He was asked if he had taken the usual oaths or obligations, from the Entered Apprentice's up to the Royal Arch. He refused to answer, though told by the court he must. Said "he considered his masonic obligations binding, and would not violate them for any court." As to obeying signs, summonses, and tokens; flying to the relief of one giving the grand hailing sign of distress; also as to aiding, assisting, and extricating a companion from difficulty, right or wrong, he wholly refused to answer, and said he *could not* without criminating himself. He would not answer as to keeping the secrets of a brother, murder and treason not excepted; and told the court, he considered his masonic oaths *superior* to the oath he had just taken before the court!

Sylvanus Cone was next called, to whom the same questions were put, as to Day, also some others, and he wholly refused to answer, although told by the court that they were proper, and he must answer them; and said, "You an't a going to get me into the trap Mr. Day was in," (that is, swear to tell the truth, and then can't do it without revealing the secrets of Masonry,) you can't catch me so."

Elisha M. Forbes was sworn. He then said, "I'll tell anything that is'n't Masonry, but anything that is, I won't." He was asked as to keeping all secrets, helping out of difficulty, promoting political preferment, obeying signs, summonses, &c., and peremptorily refused to answer any of them.

"*John T. Carr, Samuel T. Bush, Samuel Cook, and Luther Bavin* stubbornly refused to be sworn."

Nathaniel Glover testified, that he "did take an oath, which, upon reflection, he was satisfied, was designed, and directly calculated to set the laws of God and man at defiance.

In the trial of Ezekiel Jewett, in 1830, one of the Morgan conspirators, *Orsamus Turner*, refused to answer questions, for which the court imposed a fine of \$250, and ordered him to be imprisoned 30 days for such contempt.

"John Jackson, who went to the magazine with Giddins, while Morgan was in it, had a *non mi recordo* for almost every question."

"Eli Bruce, Sheriff, and John Whitney, both refused to be sworn, and Whitney was fined \$250, and each were imprisoned 30 days.

We next notice the case of ———— vs. ————.

The case was this. The plaintiff sold defendant Bernard's Light on Masonry for \$1 50, warranting that the book contained the secrets of Masonry. A Mason told defendant it did not contain Masonry, and when plaintiff called for the purchase money, defendant, on account of the deception, refused payment; whereupon plaintiff brought this action.—Among other witnesses summoned was Benjamin Enos, Grand King of the Grand Royal Arch Chapter of the State of New York, who being sworn refused to answer the questions put to him. The court told the witness he must answer. The witness then said, "No court can impose upon me an oath to make me violate any previous promise or obligation; therefore, I will answer no more questions."

The committee cannot help remarking, that the Grand King, &c. is a high officer in the masonic ranks, and likely to understand and give the true construction to the obligations he had both taken and administered. This construction upon a most important point he has furnished; and an intelligent community will, it is believed, make the appropriate comments.

Were not all these witnesses sworn to tell the truth, the *whole truth*, and nothing but the truth? And did they not refuse to tell the truth when thus sworn? And have they not been guilty of perjury in so refusing? And what but their masonic obligations led to the commission of this offence?

Yet Masons still deny that the obligations and principles of their Institution interfere with the administration of justice. To your committee, this denial of a fact thus fully proved, appears to be required by the following part of the oath of an Entered Apprentice Mason, viz.: "I, &c. do hereby solemnly swear, that I will always hail, *ever conceal, and never reveal, any part, or parts, art, or arts, point or points, of the secrets,*" &c.

Since the commencement of the year 1831, several persons, having been previously indicted for participating in the conspiracy for the forcible abduction of William Morgan, have received their trials before a Special Circuit Court, in the State of New York. The facts elicited on these trials cannot fail deeply to interest every patriot and friend to the good order, peace, and well being of society. They exhibit Freemasonry in a garb, if possible, more appalling and odious than heretofore. The great difficulty of procuring the attendance of witnesses in these, as well as in the former trials, of those implicated in the unlawful abduction, confinement and murder of a fellow citizen, owing to the secret interference of those who have sworn to protect a companion in difficulty, "and extricate him from the same, if in their power, whether he be right or wrong," is just cause of alarm to a free people, and is sufficient to fix a stain upon the principles of any institution, that

ages cannot remove. The dangerous influence of the masonic obligations, has been so fully verified in these trials, that longer to doubt this fact must be considered unreasonable scepticism. The palpable perjury of witnesses, to protect and shield their unworthy associates in the conspiracy, furnishes incontestible proof of the horrible influence and tendency of the oaths administered in the Lodge and Chapter upon the minds of a portion of the Fraternity. And what renders this circumstance the more appalling is, that their influence extends not merely to the ignorant and unlettered, but to men of education, of high standing and respectability; men, who but for these unfortunate associations, might have occupied and adorned the highest stations in society.

In the trial of Elisha Adams at Lockport in the State of New York, in the month of February last, indicted for an assault and battery, and false imprisonment of William Morgan, the following among many other important facts were disclosed: That a free fellow citizen of Batavia, in the State of New York, was seized by a band of Freemasons, in the day time, and transported in a close carriage more than one hundred and fifty miles; his arms bound, a handkerchief over his eyes, and confined in the United States magazine at Fort Niagara. The first night after his seizure, he was lodged in the gaol at Canandaigua, thence taken and by force transported to and confined in the magazine. Here he remained from the 13th of September, 1826, till the night between the 18th and 19th, when he was removed privately and sunk in the river Niagara. Most of the facts proved in this are substantially the same as developed in the former trials of the Morgan conspirators. An extensive concert was proved to have existed previous to this outrage among the Lodges, Chapters and Encampments in New York and Canada; a variety of plans were proposed and discussed for the fulfilment of their unlawful purposes, in which Masons of the highest standing took an active part. Among these were Judges of the Courts, Lawyers, Clergymen, Physicians, Generals and Sheriffs. The testimony of Edward Giddins, John Jackson, Eli Bruce, and James A. Shed, (all implicated in the conspiracy and abduction of Morgan, by their own testimony,) if entitled to credit, proves the facts of the conspiracy, the abduction, the confinement in the magazine, and subsequent murder, beyond a doubt.

The judge, in charging the jury, said, "The defendant, if guilty at all, was guilty of an assault and battery, and false imprisonment of William Morgan, and of a conspiracy actually carried into effect. And the guilt or innocence of defendant depended on the testimony of Edward Giddins, John Jackson, Eli Bruce, and James A. Shed. That if Giddins and Shed are to be believed, no doubt remained of the guilt of the defendant. That Shed's testimony corroborated Giddins' on material points. If Giddins was not to be believed, Shed's testimony, if entitled to credit, was ample evidence to make out the conspiracy. And although great efforts were made to impeach Giddins, his moral character seemed to be beyond reproach. It was indeed conceded that his character for truth and veracity was unimpeachable." The court also stated that the testimony

of Bruce and Jackson in part corroborated that of Giddins and Shed. Of Shed, Judge Nelson said, "He was free to admit that the frank manner in which he confessed his own participation in the affair, inspired the court with confidence in his testimony." Eleven of the jury, on retiring, immediately agreed that the defendant was guilty; but *William Wilson*, of Lewiston, a Master Mason, would not agree to convict him, and the jury were dismissed.

In the trial of Parkhurst Whitney, Noah Beach, S. M. Chubbuck, Timothy Shaw, and William Miller, before the same court, for a like offence, the facts proved were substantially the same as in the case of Adams, with some additions. It was proved that *George Garside*, a butcher, from Canada, and a Mason, requested an introduction to a Mason of high standing, that he might obtain permission to put Morgan to death. Also, that when Morgan arrived at Niagara, a person, one of his keepers, called up the ferryman, to whom he said, "We have got the damned perjured rascal, bound, hoodwinked, and under guard." That water was asked for, as the poor wretch was almost famished, and complained that the handkerchief (over his eyes) hurt him intolerably. Morgan was asked if he did not know that he deserved death, and that it was *their duty, as Masons*, to take his life. Several modes of destruction were proposed during his confinement, and he was informed, that "they would send to the GRAND LODGE then sitting at JERUSALEM, to know what to do with him. That William Miller said he could prove from Scripture that it was right to put Morgan to death, and quoted a passage for that purpose subsequently: and after the 19th, *Jewett* said they had murdered *that man*. GARSIDE had requested that Morgan might be brought to the Canada side and tied to a tree, and said, "*I will find a man who will put a ball through him; or take him out in a boat and make him walk a plank; or take him down to low water mark and inflict upon him the penalty of his first obligation.*" After Morgan was dead, Garside said to one of the witnesses, "We caught a bass t'other night, by which he was understood, *destroyed him*. KING and JEWETT requested Giddins to walk the bank of the river, and if he found the body he would know as a Mason what to do with it. King said a Knight Templar came from the East, who declared he came to put the *quietus* upon Morgan; and shew his authority. King informed him he was too late; it was all over, and he might return. It was testified, also, that Morgan was, by agreement, to be sunk with a stone or weight. That there were stone weights with rings at the fort; *one of these was fished out of the river next season*. The Masons offered Giddins any sum of money to quit the country and not disclose; that he proposed to receive \$2000, the expense of removing his family and have his debts of about \$800 paid. Masons said the lodge funds had been much exhausted, and they could raise only \$250, which was enough. Giddins told them they were a band of cutthroats and midnight assassins, with whom he would have nothing more to do. Adams told Giddins that the money was or would be raised by the GRAND LODGE. There was testimony in the case that *Elisha Adams*, the defendant, said, he concealed himself under a lime house near the eddy; that he discovered a boat there from Can-

ada. He saw three men come down the hill with Morgan; all went into the boat and he saw no more of them. The next season when they were dragging the river for the body, *Garside* said, "They will get him, for they are dragging in the very spot; there is the place we put him. Of the defendants, two, Shaw and Miller, were acquitted, as to the others the jury did not agree.

In the case of the People vs. Shepherd and Maxwell, tried at the same court, Jona. K. Barlow testified that he attended a meeting of the Chapter at Batavia, in August, 1826, when *the book* that Morgan was expected to publish was *mentioned*. He stated that he had attended two or three previous meetings upon the same subject. A committee of the Chapter, who said they had been to Rochester, Buffalo, and Canandaigua, presented their report, and asked to whom they should present their bill to be audited. They were told by the High Priest to present it to the auditing committee. The reporter, while reading, was stopped by the Rev. Lucius Smith, the High Priest, and ordered not to proceed as there might be traitors present. No other name was mentioned in the report but Morgan's. The committee stated that they assembled the companions at Rochester, and informed them what Morgan was about to publish. On hearing this the High Priest pulled off his coat, stripped up his sleeves, and said, "Bring me the man who dares to do that thing, and I will show you what to do with him." At the time the report was presented, all were cautioned to be discreet, careful, and to keep what was said. At this meeting, Judge William Mitchell was exalted to the Royal Arch degree.

William Mitchell was next called as a witness, and confirmed the testimony of Barlow.

After the trials had closed, the Special Counsel for the people made a report to his Excellency the Governor of New York, in which he says, "The information thus elicited is sufficient, I trust, to satisfy the public mind as to the ultimate fate of Morgan; that he was taken to the Niagara river in the night, about the 19th of September, (1826,) and there sunk. There is no ground to believe from information which has come to my knowledge, that there is now alive, and within the jurisdiction of any of the United States, any one except Elisha Adams, who was present at the death of Morgan. The testimony of Loton Lawson, John Whitney, Eli Bruce, and Isaac Farwell, on these trials, have established beyond the possibility of doubt or contradiction, the *forcible* abduction of Morgan, and the continuity of such force from the goal at Canandaigua to the magazine at Fort Niagara; and also repelled the pretence heretofore set up by the conspirators, that Morgan went voluntarily. The witness, Lawson, who first seized Morgan, and who claimed to have obtained such consent, was constrained to admit, upon the stand, that there was no ground for such a pretence."

Thus we perceive that the laws are set at defiance by the authors of an audacious and bloody conspiracy. Where masonic efforts are concentrated, our Judiciary, the pride and boast of the country, is inefficient and wholly unequal to the exigency. In these transactions have been displayed some of the true principles and power of Masonry. The agents, embracing men of education in all the

learned professions, acted in strict accordance with the literal and reasonable construction of the masonic oaths and obligations.

The attention of the Convention is solicited to one more trial, held in New York in April last.

This was an action brought by the plaintiffs, Overseers of the Poor of New Berlin, in the County of Chenango vs. Harlow C. Witherell for exhibiting the first seven degrees of Masonry, at the house of Lodowick Crandall. The trial was before a Magistrate. The defendant's counsel called for a jury, which being summoned and returned, was challenged by defendant's counsel on the ground that the *Constable* was a *Mason*, some of the *jurors* were *Masons*, and one of the plaintiffs.

They offered to prove that the masonic obligations are of such a nature as to disqualify its members from acting impartially in a case of this kind. The Court decided that witnesses might be called to show the interest existing between the constable and the masonic plaintiff, and the nature of the masonic obligations.

Edward C. Williams testified that he is a Free-mason of three degrees, knows *Downing* and *Simonds* to be Masons from report.

John Pike testified that he is a Mason, and knows *Simonds* is a Mason of three degrees, and *Downing* a Royal Arch Mason.

William C. Greenleaf testified that he is a Mason of three degrees, has taken the oath of a Master Mason substantially as it is in *Bernard's Light on Masonry*, and has heard the same obligation, in substance, found in that book, administered a number of times in lodges; was agitated when he was initiated; has reflected deeply on the nature of the oath; it was the nature and tendency of the oath of a Master Mason that led him to that reflection; that the oath was improper; and could go no farther. First and second degrees were substantially as in *Bernard's book*.

Cross-examined. Witness says, he is opposed to masonry, is an Anti-mason in principle, and was so before the abduction of *Morgan*. The oath binds a Mason to keep certain secrets; believed the masonic obligations would conflict with the laws of the country and the duty he owed to those laws; the penalty of the Master Mason's degree is "to have his body severed in two" &c. and his life taken, should he reveal the secrets of masonry; was told before his initiation, that there were *great privileges* in masonry; led on step by step, knew not the penalty until the last; was blindfolded, &c. when he was initiated. A Master Mason swears not to violate the chastity of a Master Mason's wife, mother, sister or daughter, knowing them to be such; and thinks this obligation a *privilege* elsewhere; joined the lodge he thinks in 1815 or 1816; the lectures inculcate morality; separate from the oaths, they are good. The oaths and penalties were not explained away to him in the lectures or in the lodge. To the question by the plaintiffs counsel, where did you get your masonry? in the *Anti-masonic Almanac*, in the *Papers*, or in *Bernard's book*? Witness answered, "In a just and lawfully constituted lodge."

The plaintiffs counsel not wishing to go further into the question the array was quashed by the Court, and a new venire issued to

another Constable who returned a jury less objectionable. The jury being empannelled, plaintiffs counsel stated the nature of the prosecution and the grounds on which they claimed a verdict; that Witherell's exhibition was an idle show and came under that provision of the statute which prohibits idle shows, such as common showmen, mountebanks or jugglers, usually exhibit; that masonry was a distinct society, unlike other societies. They first called *Asa M. Calkins* who testified that he was at Crandall's on the 7th. and saw the exhibition of Witherell as advertised in the handbill. Witness said he had seen several performances; but never saw common showmen, mountebanks or jugglers give such an exhibition. Plaintiffs counsel then called *Jeremiah Phillips* who testified that he saw Witherell's exhibition; a man was blindfolded, brought into the room, with drawers and slip on, shirt partly on, rope round his neck, led round the room a number of times, and knelt down.

Cross-examined. He said that point of the compass was pressed to his naked breast; man had an apron on; oath administered; prayers were repeated; when candidate was brought to light, master of lodge exclaimed, "and God said let there be light and there was light;" and at the same time the bandage was jerked off the eyes of the candidate; and men clapped hands and stamped together on the floor, &c. he also gave the leading points on the ceremonies of the Royal Arch degree. Here the counsel for plaintiffs rested their cause.

In opening the defence the counsel denied that Witherell's exhibition came under the clause in the statute which prohibits the exhibitions of common showmen, mountebanks or jugglers, and stated that it was a true and genuine exhibition of Free-masonry and relied upon the proof of this fact for the acquittal of the defendant.

Asa M. Calkins, testified particularly and minutely to the exhibition and confirmed what Mr. Phillips had said.

William C. Greenleaf was called, and plaintiffs counsel objected to having masons called to prove their secrets and ceremonies, which was argued by both sides, and overruled by the Court. The witness then stated that the three first degrees were exhibited as described by Phillips and Calkins; were generally correct, and the same as he had seen in lodges at different times. He has been told by masons that Jachin and Boaz was masonry; knows that alterations have been made in that work; thinks masonic ceremonies "solemn mockery," as the bible was used in the lodge.

Gen. Augustus Welch, (Sheriff of the county) testified that he is a Royal Arch Mason, that the door is tyed by a man with a drawn sword, to keep off cowans and eavesdroppers; candidate is nearly divested of his clothing; has drawers on, neck naked, cable-tow round it, bandage over his eyes, is led around the room, kneels at the altar and takes the oath; thinks it is in the obligation not to speak evil of a brother master mason, but to apprise him of all approaching danger, if in his power; to obey signs, summonses, &c. to keep a worthy master mason's secrets, murder and treason excepted and they left at my own election; to aid and assist all poor, indigent master masons, their wives and orphans; if any part of this

obligation is omitted the candidate swears *that he will hold himself amenable thereto when informed*; *Hiram Abiff* is represented as killed and buried; search is made and he is found, a sprig of cassia by his head; brethren attempt to raise him; first and second grip fail; the third (lions grip) raises him. In the Mark Master's degree, a mark is pretended to be put on the candidate; mallet, chissel, and a bowl stained in imitation of blood is produced; chissel is applied near the breast and a blow given with the mallet. In one degree the master resigns his place to the candidate, and other offices become vacant; the lodge is thrown into great confusion and noise; candidate is ridiculed for assuming a station for which he is not qualified. Penalty in the master mason's degree is "to have the body severed in two in the midst and divided to the north and south, the bowels burnt to ashes, and the ashes scattered to the four winds of heaven," &c. In the Royal Arch degree the witness testified that he took the following oaths, viz. "I will not give the grand omnific Royal Arch word which I shall hereafter receive, in the chapter or out, except in the presence of two companion Royal Arch masons, myself making three, and then by three times three under a living arch not above my breath;"—"I will not reveal the ineffable characters belonging to this degree, or retain the key to them in my possession, but destroy it whenever it comes to my sight." Witness thinks he swore the following, "I will not wrong this chapter nor a companion of this degree to the value of anything, knowingly myself, or suffer it to be done by others if in my power to prevent." "I will not be at the exaltation of a candidate to this degree, at a clandestine chapter, I knowing it to be such; I will not assist or be present at the exaltation of a candidate to this degree, who has not regularly received the degree of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master and Most Excellent Master, to the best of my knowledge and belief; I will not assist or see more or less than three candidates exalted at one and the same time; I will not be present at the forming or opening of a Royal Arch chapter, unless there be present nine regular Royal Arch Masons; That *I will not speak evil of a companion Royal Arch Mason, neither behind his back nor before his face, but will apprize him of all approaching danger if in my power*; I will not strike a companion Royal Arch Mason in anger so as to draw blood; I will support the Constitution of the General Grand Royal Arch Chapter of the State under which this Chapter is held, and conform to all the bye-laws, rules and regulations of this or any other Chapter of which I may become a member; I will obey all regular signs, summonses, or tokens given, handed, sent or thrown to me, from the hand of a companion Royal Arch Mason, or from the body of a lawfully constituted chapter of such, provided it be within the length of my cable tow; "I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong," which was explained by being told his duty was, to get him away out of the difficulty or quarrel if he could;—that a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them

to be such, shall remain as secure and inviolate in my breast as in his own, *Murder and Treason not excepted*: witness believes he took the following: "I will aid and assist all poor, indigent Royal Arch Masons, their widows and orphans," and believes the penalty was as follows: "All which I most solemnly promise and swear with a firm and steady resolution to perform the same, without any equivocation, mental reservation, or self evasion of mind whatever, binding myself under no less penalty, than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I ever knowingly or willfully, violate or transgress, *any part* of this my solemn oath or obligation, of a Royal Arch Mason. So help me God and keep me steadfast in the performance of the same." In the Royal Arch ceremonies, the candidates have to go under the "living arch," formed by two rows of Masons joining hands; some one says in a low tone, "stoop low brother, stoop low;" they then lower their hands, and the candidates are brought down on their hands and knees; as they crawl through, they are told they must pass through rugged ways; and chairs and other obstacles are put before them to climb over. There is a representation of the destruction of Jerusalem, at which a great noise is made; also a representation of the *burning bush*; and in one part of the ceremony this question is put: "Are you a Royal Arch Mason?" Which answer is, "I am that I am."

John Pike, (a justice of the peace) testified that he became a Mason about 14 years ago; is a Royal Arch and has taken 15 degrees, in masonry. Part of the Master Mason's oath which has been read is correct and a part is not. The *substance* is the same, and knows of no idea materially different from the book. I have taken the substance of this obligation: "Furthermore do I promise and swear, that I will not give the grand hailing sign of distress, except I am in real distress, or for the benefit of the craft when at work; *and should I ever see* that sign given or the word accompanying it, and the person who gave it, appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own." I have sworn not to wrong the lodge or a brother of this degree to the value of one cent knowingly; nor to be at the initiating of a young man in his nonage, an atheist, irreligious libertine, idiot or woman; and "to apprise a brother Master Mason of approaching danger; that a Master Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted; and they left to my own election; to aid and assist all poor and indigent Master Mason's, their wives and daughters. The penalty is to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes, and the ashes scattered to the four winds of Heaven." In the ceremony in the lodge, the master exclaims, "and God said let there be light and there was light," at the same time the bandage over the eyes of the candidate is quickly pulled off; there is a clapping of hands and stamping of feet on the floor; a small cord was round my neck when I was initiated. In the Mark

Master's degree a mallet and chisel are used to mark the candidate; a bowl is produced as if to catch the blood, and has sometimes the appearance of being stained with blood. The chisel is placed near the breast and a blow given with the mallet. In another degree there is a representation of killing Hiram Abiff, he is buried, and after considerable search is found with a sprig of cassia by his head; is raised from the grave, &c. The obligations of the Royal Arch, as stated by *General Welch*, are substantially correct. I have taken the obligation "to aid and assist a companion Royal Arch mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong." This was explained when taken as *General Welch* has testified. I took the following obligation: "that a companion Royal Arch Mason's secrets, given me in charge as such and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *Murder and Treason not excepted.*" The penalty is the same as was stated by Gen. Welch. To the question in some part of the ceremonies, are you a Royal Arch Mason? the answer is in the language of God to Moses, "I am that I am." The question in the ceremonies "who comes there?" was put seven times. In the Royal Arch degree the candidates pass under a living arch made of hands, so low that they have to crawl. On a cross examination, witness says he believes he is not compelled as a witness or juror, by his oath and charges together, to favor a brother mason; charges are considered to explain the duties of a mason.

Rouse Clark testified that he is a free mason, but don't know how many degrees he has taken; is a Royal Arch and higher.— Here the counsel for plaintiffs admitted that Clark would swear to the same obligations as Messrs. Welch and Pike had sworn to, and earnestly entreated counsel for defendant to examine no further. A few questions however were put and answered. Question, have you taken the following obligation in the Master's degree: "Furthermore do I promise and swear, that a Master Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and they left to my election." Answer, "I have taken one similar to that." I have taken one to assist a companion Royal Arch Mason, *whether he be right or wrong*; it was explained as stated by Gen. Welch. I have taken the following in substance in the Royal Arch obligation, "Furthermore do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *Murder and Treason not excepted.* Being cross-examined, said "he thinks the charges and lectures are moral. Another witness was called but the Court said it was unnecessary to go further, as the testimony was not controverted by the plaintiffs. The cause went to the Jury about 6 o'clock, A. M. on Thursday, who retired, and not being able to agree were discharged about 9, five being in favor of acquitting defendant, and one for convicting.

The Committee deem the foregoing trial important, not because of the disclosure of any new facts in regard to the masonic obligations and ceremonies, but from the circumstance that the facts were proved by adhering members of the fraternity, who are friendly to the institution; and are the same as published and confirmed by seceders. These Masons too, the witnesses, were of high standing among the fraternity and in the community, and no attempt was made to impeach their credibility. And whoever shall hereafter read the disclosures of masonry and the evidence of their truth, and still doubts as to their genuineness, will be entitled to the sympathy of their more fortunate fellow citizens, who are blessed with sound minds, or ranked among the apologists for outrage upon life and liberty.

Mr Hallett, from the Committee on a Pamphlet in character and cypher, &c. presented a Report, which was read and laid on the table. A part of the accompanying pamphlet was read, as transcribed from the original.

The Committee to whom was referred a pamphlet published in characters and cypher, purporting to be a publication put forth by adhering Masons, beg leave to

REPORT.

That the pamphlet in question, which is herewith presented as a part of this Report, is without title or date, and consists of an ingeniously devised system of short hand, by omitting consonants, inverting their order and the occasional use of arbitrary signs, with other guards against detection, sufficient to render the decyphering of the work hardly possible, without the aid of the disclosures that have been made of the lectures and obligations of the three first degrees, which are fully comprised in this publication. It therefore might have been put forth, at the time it is believed to have been devised, with perfect confidence that through it the secrets of Masonry could not become intelligible to the world, though your Committee infer from certain references to the devisers of this and similar systems of rendering the masters of lodges bright Masons, that it was not seconded with approbation by the higher orders of the Fraternity.

The evidence on which the Committee found their belief that this pamphlet contains original Masonry in the three first degrees, as administered in the New England lodges, is circumstantial, but of a nature that must convince every candid mind. Such circumstantial evidence is as conclusive as positive testimony, and on it rests the proof of the origin of the most celebrated works of antiquity, and in a great degree, the authority of the Scriptures themselves.

Your Committee have the fact, that this pamphlet was the property of an adhering Mason, a citizen of Providence, R. I. who died at sea, and that it was found among his papers after his decease, several years before the abduction of William Morgan,

and of course before Antimasonry had an existence. This fact might be directly substantiated, but from the circumstance that it requires a presentation to the public of the names of females, who would naturally shrink from such an exhibition. Independent of this fact, the internal evidence of age, in the appearance of the type, letter, &c. a criterion by which a printer or antiquarian would fix the age of a work with very tolerable accuracy, is entirely satisfactory, that the origin of the publication must be carried back to a period of ten, fifteen and perhaps twenty years. It could also be shown that a Past Master of a lodge in Rhode Island, a warm adhering Mason, has repeatedly admitted, on examination of the work, that he had seen it in the lodge, over which he presided, in 1820, and that he believed it to be genuine Masonry, as it was administered in that lodge, but that no person, not a mason, would ever be the wiser for it. We have also satisfactory evidence of the fact, that another copy of this work is in the possession of an adhering Mason, of Newport, R. I. by whom it has been shown to gentlemen in that town, and pronounced by him to be genuine Masonry, devised for the purpose of enabling Masters of lodges, to whom alone the Key was entrusted, to perform the ceremonies and administer the oaths with accuracy and uniformity. Your Committee therefore, on every principle of evidence, are satisfied of the fact that this work was published several years before any inquiry had been made in this country, affecting the character of Freemasonry.

Having thus fixed the period of publication, beyond the origin of the present investigations into Masonry, it is obvious that the book in question must have been published from one of two motives—Either by adhering Masons for the purpose of affording aid in delivering the lectures and administering the oaths, and thereby producing uniformity in the work of the lodge room—or, that it was published by the enemies of Masonry, for the purpose of disclosing the secrets of the Order.

The last of these grounds is wholly untenable from the consideration that had the author of the work intended to disclose the real or pretended secrets of the order, he never would have been at the labor and expense of publishing it in a form as unintelligible to the uninitiated as were the symbols and devices which had already been published and approved by masonic chapters and lodges.—To disclose the secrets of Masonry, out of the lodge room, could not therefore, by any plausible construction, have been the design of a publication so carefully shrouded in mystery, as to render it a sealed book to the uninitiated.

The only possible conclusion then to arrive at, is that the work was designed and published by Masons, and for the use of Masons. The Committee challenge a refutation of this position by the advocates of the Order, for which purpose the work in question is offered to the examination of members of the Fraternity. That the work has not been generally known by Masons, (excepting perhaps, Masters of Lodges) is presumed from the fact that your Committee have met with no seceding or other mason, not a Master of a lodge, who professes any acquaintance with the cypher.

One seceder, a Past Master of a lodge in Rhode Island, has recognized the work as a guide by which masonic oaths were administered, and Masters of lodges brightened in their duties.

A strong evidence of the authenticity of this work, has been derived by testing the effect of a repetition of its oaths upon adhering masons. Many who have sheltered themselves behind the slightest variation in terms, to deny the whole obligation as cited from Bernard, in peremptory phrase, have shrunk from the test of the oath when presented to them from what your Committee would designate by way of distinction, "THE MASONS OWN BOOK." In no instance within our knowledge, has an adhering Mason denied the terms of the oaths as transcribed from this book. Should it be objected to the authenticity of this book, that its publication by Masons, would be a violation of the Entered Apprentices oath, not to cut, carve, print, &c. the answer is plain, that the same obligation would apply with equal force to the Monitor of Webb, the Chart of Jeremy L. Cross, and the whole collection of Masonic Mirrors, Charts and Emblems, published under the express sanction of the highest masonic bodies in this country.*

Having thus fairly established the masonic origin and authenticity of this work, the next is, what does it disclose, and how do the statements here given by adhering Masons correspond with those given by seceding Masons? On this point the work in question is entirely satisfactory and conclusive, as will be seen by a translation, herewith presented, of the three first lectures in the three first degrees. It will be found that while every substantial point in the obligation, is here expressly confirmed, there are repeated variations in language and arrangement, from the disclosures made by other sources of information, such as must inevitably occur, in oral repetitions, for which the Masters of different lodges rely upon memory alone.

It is remarkable that in all the lectures here given, there is not the slightest allusion to the civil laws, nor is the candidate anywhere asked, as in the lectures given by Bernard, whether he is willing to take an oath that will not interfere with his civil and religious duties. On the other hand he is taught in the lectures that "he must be prepared to lay down his life rather than to reveal any of the secrets of Freemasonry that have been communicated to him." The significant allusion to the penalty of the obligation in the first section of the Apprentices Lecture, is another evidence of the understanding of the candidate that his life must be forfeited by a disclosure of the secrets of Masonry. The selfish and exclusive nature of the Institution is made apparent by the answers in two of the lectures, in which the candidate states that his motive in becoming a mason was, "that he might obtain ways the better to support himself."

In all the oaths as here given, the candidate swears that he will not only abide by and support the Constitution of the Grand Lodge, but will abide by and support the GENERAL REGULATIONS OF MA-

* Masonic Chart, J. L. Cross, p. 159.

SONRY. These general regulations, we have the highest masonic authority for saying, are uniform throughout the world and not susceptible of change. Of course then the New England Mason swears to abide by the general regulations of Masonry in New York, which prompt and justify the murder of a citizen disclosing the secrets of Masonry, and require of jurors and witnesses to protect such offenders in direct violation of their civil oaths.

Another consideration of some importance, connected with this representation of Masonry by Masons, is that it doubtless gives in the three first degrees all the morality and science comprised in those degrees. This would be the most important point to impress upon the minds, if the Institution really were what its advocates pretend. As to the morality embraced in the statements in this book, your Committee are wholly unable to discover it. On the contrary, a selfish principle, and an utter disregard of civil relations and duties, are the leading principles recognized in both the oaths and lectures. The information developed is doubtless highly imposing. After the repetition of mumeries more childish than the most frivolous plays of infancy, the candidate is brought to light, and the prodigious discovery made that one point or both points of the compass are bare, according to his advance in this wonderful science. He is also taught with the solemnity becoming so momentous a matter, how to tuck up or how to tuck down his apron ; and here his discoveries end. The curtain of science falls upon his astonished and disappointed sight ; and he must go through new terrors and follies, and incur new expenses before he can have further light shed on his benighted mind.

The Committee would here close their suggestions with the remark that in their opinion the work they have examined fully and circumstantially establishes the fact that the three first degrees of the Order are faithfully revealed to the world, by seceding Masons, and that the information of the disclosures in these degrees, by this evidence drawn from Masonic authority, is strong collateral evidence that the disclosures made by them of the advanced degrees, are equally correct. The fact that Masons and their adherents deny to this day that the secrets of the three first degrees are before the public, while their own Book, in their own figures and devices convicts them of misrepresentation, furnishes fair ground for the belief that they are equally disingenuous and reckless in denying the truth of the disclosures in the advanced degrees.

Annexed to this Report is a correct translation of the three first Lectures, comprised in the pamphlet under consideration, all of which is submitted for the disposition of the Convention.

A Report from Mr. Walker, Chairman of the Committee on the correspondence between the Antimasonic State Committee and the Masonic Fraternity, was read and laid on the table.

REPORT.

The Committee appointed to take into consideration the correspondence of the Antimasonic State Committee with the Masonic Fraternity of this Commonwealth, having given such attention to the subject as the brevity of the time allotted them will permit, ask leave to report. That in compliance with certain resolutions adopted by the late Convention holden in this place, the State Committee (as appears by their reports submitted to this body,) addressed the Grand Lodge, Grand Chapter, Grand Encampment and Grand Council of Freemasons, communicating the said resolutions and respectfully and urgently requesting their attention to the same. To this reasonable and as your committee believe, very becoming petition, these Masonic Fraternities have not yet condescended to pay any deference, or return any answer whatever. This result, however, much it might, from the nature and spirit of the Masonic Institution, have been anticipated, is yet, as your Committee feel, to be most sincerely and deeply regretted.

A fond, though a faint hope was indulged that the Masonic Fraternities, impelled by a sense of justice to an outraged public sentiment, of deference to the violated laws of their country, and of a decent respect to the Convention would have deigned to give some explanation of their conduct, or at least, if they feel themselves innocent, deny the charges, which were preferred against them. The petition though couched in the most respectful terms has been treated with insult, and all our expectations of a fair and honorable defence of their conduct are destroyed.

The great objects of the first Convention were an investigation of the facts and circumstances, respecting the nature and tendency of the Masonic Institution, both in its theoretical organization and practical effects. That investigation resulted in the belief expressed in the resolutions alluded to, and the only measure adopted by that body was to present the petition to which, we refer. This was then, and is undoubtedly still thought a proper measure. It was in character with the spirit of the times, and in accordance with the practice of our fore-fathers when suffering under unjust oppression.

To remonstrate against an arbitrary and unconstitutional exercise of power, to protest against an infringement of their dearest rights, and to petition for a redress of grievances has ever in this republic been considered, not only the right, but the duty of a free people. This we have done, but our petitions, like those presented by our patriotic sires at the foot of Royal insolence, have been treated with contumely and neglect, and the Masonic Bodies of this Commonwealth have practically declared that the voice of an offended, injured and suffering people, as expressed by their representatives in Convention assembled, is beneath their notice and unworthy their regard.

That the Masonic Fraternities of New-York in their associated capacity, planned, instigated and executed the abduction of William Morgan does not admit of a doubt, and that they aided and assisted

the perpetrators by their funds and influence to escape the just retribution of violated law, is equally true. That these facts are known to the Masonic Fraternities of this Commonwealth cannot admit of a reasonable doubt, it seemed, therefore, of great importance that the public should know, whether the Masons of this State could under these circumstances continue their fellowship with those lodges, immediately and directly engaged in the most atrocious conspiracy, that ever disgraced the annals of our own, or any other civilized community. A single outrage upon personal liberty, or a solitary murder may in itself be considered a circumstance of but small importance when it occurs in the ordinary way by the hand of a highwayman, or midnight assassin, but when extensive associations of men in their collective and official character do with the utmost deliberation and preconcert and in full view of the nature of the act, with a perfect knowledge of civil law, and in open defiance of civil authority presume to take upon themselves the daring responsibility of such flagrant iniquity, it becomes an event of most portentous character, and deserves to be regarded with universal solicitude and alarm; and your committee think with the Hon. Mr. Rush, that "Morgan's cause is no common one. It is of great and inspiring magnitude—looked at by itself it may be called detached and little, by those who little know how to think, or are determined not to think. But properly weighed by its principles as well as its facts, it is momentous as well as appalling. It is no case for county Courts but for the Nation. That is the proper tribunal."

In the happy constitution of our country a safe and sure remedy for all political evils is provided. A power is left with the people in the exercise of which they can without the aid of the bayonet, or the shedding of human blood, redress their wrongs, and preserve their liberties, laws and institutions. The right of elective franchise, furnishes a powerful and efficient weapon, wherewith to level all unrighteous combinations, and a saving energy is found in the strong and resistless voice of public sentiment, expressed at the BALLOT BOX. Your committee are deeply impressed with the conviction that the conduct of the Masonic Fraternity of this State in the case referred to, forms an era in the history of our cause, and indicates that *new* and more *vigorous* measures must be adopted and pursued to exterminate the dangerous power and influence of an Institution, which regards not the laws of our country, or the remonstrances of our citizens.

Mild and quiet measures have been tried, they have been unheeded, and our puny efforts have only excited the contempt of the Brotherhood. Inflated with their imaginary invincibility they laugh to scorn our feeble attacks, proud in their boasted strength they bid defiance "to a world in arms." One power there is which alone can make the oppressor tremble, and break the sceptre of his unrighteous dominion. That power is the right and privilege which every free citizen enjoys of recording his opinion at the Ballot Box, *to that, and to that alone* do we look, as affording a safe, and certain antidote for the insidious poison, which Masonry has so successfully infused into the body politic. That alone is a

safe remedy for the nameless evils, which this anti-republican institution has brought upon our otherwise favored and happy country. All which is respectfully submitted.

On motion of Mr. Peckham of Worcester, it was resolved, that the State Antimasonic Committee be requested to inquire how many Justices of the Peace and other civil officers of this Commonwealth are adhering Freemasons, and to report thereon through the press at a future time.

Mr. Rice of the Financial Committee offered a report, which was read and accepted.

Dr. Porter of the Committee, "to take into consideration the alarming evils and threatening dangers to our republican institutions from the existence of an adherence to Masonic obligations," offered the following report which was read and laid on the table.

REPORT.

"When in the course of human events," the accustomed safeguards of society are destroyed, the usual guarantees for the secure enjoyment and protection of life, liberty, character, and the pursuits of happiness are impaired, and an appeal to the laws of the land administered by the constituted authorities, for the protection and defence of injured innocence is fruitless and unavailing. When the crimes of murder, arson, kidnapping, perjury and violence go unpunished, and the guilty go free, when the temple of justice is profaned by perjury, and the ermine of the judge menaced by contemptuous and mute witnesses, when the legal administration of public justice is paralyzed and all confidence in its protection is gone, when the temple of justice may well be represented by the virgin weeping and leaning on its broken columns and pouring forth her lamentations in vain over its ruins.

When the press, which has been in time past, called freedom's Sentinel, is palsied and dumb, no longer giving the alarm from freedom's watch-tower, or if uttering a word, it is the traitorous signal, in this case, "All is well."

In this alarming state of our boasted free country, clearly and fearfully exemplified, in the events which have transpired antecedent and subsequent to the forcible abduction and atrocious murder of William Morgan, a native citizen of Virginia, a former Captain of a military company in the army of the United States, and fighting its battles at the memorable victory of New-Orleans in 1815, and in 1822 then residing at the village of Batavia, in the State of New-York, and entitled to the protection of its laws. The fruitless attempts, hitherto after upward of four years diligent, patient, persevering efforts of its prosecuting officers, backed with all the aid that legislative and executive influence would give. But still all has been impotent, and justice has been obliged to cower before the menace, the power and influence of a secret power,

which is above the law, and the prosecuting authorities, and which now insultingly, and arrogantly proclaims its triumph.

When we see a man, the murdered victim of his remorseless and unrelenting persecutors, and all the exertions of the administrators of public justice contemned, despised and thwarted by a proud, arrogant, vindictive, guilty and powerful aggressor. Our sympathies, our best feelings are directed to the *honored few*, who arise to protect the rights, avenge the wrongs of feeble oppressed humanity. Their cause animates the best and holiest feelings of the human heart. It is then that the spirit of man, assumes its elevated pretensions, a tone truly ethereal. It is then, that men of independent minds, fearless honesty, and moral courage, of energy and decision bursts the bands of diffidence, uncertainty and despair, and regardless of personal considerations, move onward to the discharge of their duties to their fellow men and their God, and pay their homage, only to the immutable principle of truth, justice and mercy. Animated with the consciousness of the justice of their cause, of its consanguinity with every tie, that can bind man to his fellow man, they look down from their proud elevation, with the most profound contempt on the guilty aggressor.

Taking counsel from these feelings and sentiments, inspiring an ardent wish, to preserve our free institutions, and to transmit them to our posterity, in the same purity and simplicity, as we have received them from our fathers, as a sacred trust only as a life estate and to be used without waste or destruction.

We have endeavored, uninfluenced by fear, favor or affection, and without prejudice, calmly and dispassionately, to trace the causes of the alarming evils which exist in our land, which has degraded our national character, polluted our land by the shedding of innocent blood, and defiled the temples of justice, and made the forms of law the sanctuary and protection of crime, which causes waters of bitterness to flow through our streets, instead of those of righteousness, justice and truth, which has destroyed the confidence of our citizens in the security and protection of the laws. With these views, we have carefully watched the progress of events, in the State of New-York, the seat of this unparalleled outrage and murder, the trials before the courts, the conduct of Freemasons, both there and here, the sympathies and feelings, emphatically expressed, on many occasions *too distinctly* to be soon forgotten. And without the fear of offending, or the wish to inflict pain, or injury on the persons, characters or feelings of any individual of the Masonic Institution. We shall proceed to give our views of the *cause* of these alarming evils and threatening dangers, and the only *remedy*, that will dry up the fountain of these bitter waters, and give security and stability to our republican Institutions, and confidence in the secure, equal and impartial administration of justice, and render the laws of *equal* operation, over every description of persons, high or low, rich or poor, powerful or weak, and "a terror to evil doers, and a praise to those that do well."

It needs but little argument and statement of facts, to demonstrate these threatening and alarming evils. We will state those which

have been developed, and are established past contradiction. A murder has been committed, a most foul, aggravated and premeditated case, the murderers as principals and accessaries before the fact, not a few, men of character, influence and standing, the deed not done in a moment of passion and of frenzy, but cool, premeditated, calculating and prepared for, with much meditation and counsel, and perpetrated by men of high standing in society, as well as with the order, composed of Clergymen, Lawyers, Physicians, Magistrates, Sheriffs, sworn to preserve the peace, and execute the laws, the outrage ending in as an inhuman a murder as ever was recorded in the annals of crime in any country, and perpetrated by the most blood thirsty banditti. The outrage was continued for a number of days, extending and continued through a number of counties inhabited not by wild men of the forest, but by a dense and high spirited and enlightened population. And this violence, requiring the aid, concurrence and assistance of many individuals, the names of many hundreds, stand before the world implicated in the knowledge of this violence and murder.

The murdered victim stands confessedly by Masons themselves accused of no crime, known to our laws, his only offence was, his lifting the frightful veil from mystery, wickedness and folly.

Every one implicated, as principal or accessary before the fact, are undeniably masons. Every one implicated, as accessary after the fact; every one, who aids, assists and sympathizes with the guilty, giving them aid and comfort, are members of the order. Whence is it, and how is it, that murder, which is so terrible a secret, that it will *out at last*, and can scarcely be kept in the confines of one guilty breast, should so long have remained secure in the guilty breasts of so many, as must have been cognisant of this atrocious deed? What magic charm has blinded the eyes, has seared the conscience, that usual unerring secret monitor, and made them so blind and so callous to all the entreaties of suffering, expiring humanity—and so to change the usual sympathies and feelings of men? It is a solecism, which the disclosures of the masonic obligations, the mock miracles, the solemn mockeries in their profane mysteries, in the mystic conclaves and the infatuation and fanaticism thereby engendered, with their barbarous penalties and their too frequent *secret execution*, can alone solve. In these secret conclaves the initiates are taught to believe the masons are a peculiar, select and chosen people, the order patronized from times of old, by prophets, priests and kings, the order faithful to each other on all occasions, “right or wrong, murder and treason not excepted.” That the masonic oath and obligations are paramount and superior to every other oath and obligation, and their secrecy is protected and enforced on every mason, by ancient immemorial usage and custom, that no violator ever goes unpunished—that the sword of justice pursues and pierces the heart of every traitor to the masonic order, and that no man will be suffered to live, who is unfaithful to his masonic obligations, and that the tongue of slander, abuse and vituperation will pursue him, during his whole natural life, wherever he may go, and when dead, his memory

shall rot, and no trace or remembrance of him be left with his fellow men and with masons especially. That offences against the laws, committed to promote the interests of the order, are virtues in the masonic brother, and entitle him to the appellation of "worthy, faithful and true." It is to the influence of this infatuation, and of an adherence to these obligations, and the gross fanaticism and infatuation produced by their pernicious influence, over the minds of masons, that the usual sources of charity, brotherly love and the forgiveness of injuries deeply implanted in the breast of man, by that God "in whom we live, move and have our being," have been dried up. And all its purifying waters changed to those of bitterness, wrath, envy and evil feelings.

It is through the pernicious influence of these masonic obligations, which prevented the whole body of the citizens, in the neighborhood of the outrage and violence, from rising en masse, and indentifying themselves with the constituted authorities and exerting their utmost efforts for the suppression of the outrage and the detection and condign punishment of the aggressors. It was that influence which caused *treason* in those sworn to afford protection to the persecuted victim, which caused them to look with complacency on this high handed violence, on the insulted and trampled majesty of the laws, and to commit perjury, as regards their oaths of office and duties as citizens. It was that influence, which has rendered witnesses base and perjured, or mute and contemptuous, before the courts in the trials of the guilty offenders. It was that influence, which has rendered futile all the forms of indictment and prosecution on trial before juries, some of whom adhered to these obligations, whereby the guilty have gone free. It is this influence, which has made the trial by a jury a mere mockery, and the administration of justice has thereby been impeded and obstructed. It has been that influence, which has rendered men guilty of intentional perjury, in attempting to sit on the jury when they felt within their own hearts, the force of their masonic obligation, "to extricate a brother mason from difficulty, right or wrong," and which constrained them to become unfaithful to their oath to their country, "to decide without favor, affection or partiality between the prisoner at the bar and the people, according to the law and the evidence." It has been that influence, which has bound the press, the usual herald of freedom, in its magic spell, its servile chains, which has prevented the knowledge of this high-handed offence and violence, on the liberties and life of William Morgan, from flying like lightning through our country, and in a moment, electrifying the people of these States from Maine to Missouri. It was this influence, which caused a fear of creating an excitement among the people in favor of the wrongs of oppressed humanity. It was this influence, which enshrouded the public mind, through the silence of the press, with masonic "caution, silence, secrecy and darkness." It is that influence, which now operates on many of our public presses, and which has prevented the whole facts, in the cases elicited judicially in the late New York trials, from being brought home to the knowledge of every person in the

community. In what country do we live, in Asia or America? This state of things smells strong of Turkish despotism, where no enquiry is made into the executions of the Grand Seignor—none durst enquire. Each is contented to hug his chains, provided they are made of silver. No murders must be enquired into, no secret and mysterious deaths developed, no missing cases reported, but the sovereigns of masonry are excited, lest their servile vassals, the hewers of wood and drawers of water of masonry, should be disturbed in their quiet and peaceable drudgery. No sorrow, no sympathy discovered for the unfortunate victims. No, they are arrogant and authoritative, they must not be enquired into, they are but “mere hoaxes” and “humbugs.”

While so many of our citizens act under this delusion, many the servile adherents, the willing vassals of this worse than Asiatic dominion of masonry. What can be done to arrest the evil and to preserve the liberties of our country from being prostrated, before its secret fearful influence and power, leaving us only the name and the forms of freedom, while the substance, the reality, leaving only the shadow, is gone forever, being stolen away by night by the mystic conclave of the sworn brotherhood, responsible to no known public open tribunal for its decrees, its decisions, its secret executions and its crimes.

The remedy that we would propose is, we think, the only sure corrective of these alarming evils, the only effectual preventative, against these threatening dangers. It is in the hands of the people to be effected by them, quietly, peaceably and constitutionally, in their primary assemblies, and solely at the Ballot Box. The correct, enlightened and careful use of the right of suffrage there possesses a redeeming spirit, which is capable of restoring health and vigor to our Republican institutions. Let our citizens, that would live and die freemen, repair to this Ark of refuge, for our political safety, and there enregister their irrevocable decree, *that an adherence to the masonic obligation, in any man, disqualifies him for any office of trust, power, influence or emolument, in the gift of the people.* Public sentiment so expressed, will carry with it force, sanction, validity. It will extract the teeth from the monster masonry, and deprive it of the power to inflict the poison of its fangs. This course must eventually arrest the evils of masonry and accelerate the downfall of the institution, whose great object has been, to obtain unfair advantages for its members, by signs, grips, words, and tokens, and will put an extinguisher on all such sinister hopes and wicked expectations.

The masonic obligation by the patriotic exertions of William Morgan, the unfortunate victim and attestor of their truth, and duly authenticated by the masonic institution, of its “own free will and accord,” with its own bloody seal, and the disclosures of the higher degrees, by others, influenced by his praise worthy example, are before the world, their fearful import, alarming spirit and tendency, have been judicially established, and their correctness fully proved, and too distinctly illustrated by the practice and crimes of the faithful adherents of the order, to need further illustration. Those who in *the dark*, and as the sworn brotherhood say, of their “own

free will and accord," went into the secret conclave, and took these oaths, may now in the *open day* come out and not remain the partakers in the sins of the institution, sustained, emancipated and disenthralled by enlightened public sentiment and correct moral feeling, without having their motives impugned, or their characters assailed; except from masons, whose masonic censures are praises, and whose masonic praises are censures and disgrace.

And if there are any high-minded, virtuous men, who, on a full examination, should hesitate, we would entreat them to consider this subject, candidly, carefully and discreetly. Why should they continue to lend their names to an institution, sought for by them to gratify no sinister motives, or to acquire unfair advantages? What utility has the institution ever been to any country during its age of 114 years, throughout the civilized world? If it has been ever to any individual a shield, might it not with equal facility have become a two edged-sword? Has it not been in most republics, states, kingdoms and empires, in Europe and the new republic of Mexico in South America, a source of constant broil, sometimes between different lodges of the charitable brotherhood? Has it not caused trouble and vexation to the rulers and magistrates, much caution and vigilance in most of them, and an entire and complete interdiction in others? Will all its boasted charities, its moral lectures, a mere pretence, be but as the dust in the balance, compared with the positive evils of this institution?

We well know that the unusual situation in which we are placed, by the secret usurpations of masonry, the proposed measures and responsibilities we must assume in discharging faithfully our duty to our country, and as the tax or price on the enjoyment of the continuance of its freedom are imposed on us, by no ordinary considerations, the measures proposed will cause offence to many individuals, and incur the vengeance, malevolence, angry passions; the slander and abuse of the adherents of the order, capable of being directed and managed by the efforts of a few, and possessing all the means of acting in concert and in secret, of "striking and concealing the hand," these are well understood and estimated.

But we can make no surrender of personal honor and independence, truth and patriotism, to accommodate the blind servility of the masonic empire. Who gave it dominion over us? We can make no sacrifice of the duty we owe our country, our children and our God, to gain the favor or the smiles of any of the servile adherents to masonic obligations, ceremonies, wickedness and folly.

The safety of our republic is the supreme law. And with an eye steadily fixed to preserve the independence of our country, the freedom, the spirit and the principles of its republican institutions, to secure the equal, impartial and prompt administration of justice, the purity of our elections and all the rights of free, unbiased suffrage, we are determined, through evil report and good report, to put forth our utmost efforts to effect, peaceably and constitutionally, according to the laws, the entire abolition of masonry in our country, at whatever hazard to our lives, fortunes, or char-

acter, which may be incurred from the efforts of the vassals of masonic despotism.

In taking this course at the ballot box, dictated and approved by a full consideration of the errors and losses occasioned by a relaxation of an adherence to the great antimasonic principle of masonic disqualification for office, we earnestly entreat our fellow citizens to examine the subject, and act according to the dictates of truth and reason, regardless of personal considerations, and make one general effort, one and all to sacrifice all personal feelings on the altar of patriotism, and by one mighty effort, to shake from us, this degrading influence and dominion—the approbrium, which has affixed a bloody stain on our republic, which all the waters of Niagara’s famed flood can never wash out.

We have every reason from past History to encourage us, that truth will triumph over error. Where are the Eleusinian mysteries? They are all revealed in History, in the same chapter with its debaucheries, its crimes and folly. Where are the disciples of Manicheus, their temples and proselyting mystagogues scattered and extended over the whole civilized world for several centuries? Gone, forever gone. Their oaths, signs, words and tokens, now only exist in History as an evidence of the delusion and crimes of those errorists.

Some may object that the exercise of the proposed measure at the Ballot Box will exclude men, perhaps some friend or relative, who is considered honest, meritorious, and above the influence of unworthy motives of any kind or nature. To this we would reply, that all general rules and principles are liable to exceptions, but these exceptions must not form the general rule, that very few citizens, worthy and well qualified for places of power and trust, who will examine the subject, will be wanting in their duty to their country on this occasion. If they *will not examine* the subject, they “do not add to their virtue, knowledge;” if they are impelled by personal considerations, interests or fear, to come out and act with decision, they are “weighed in the balance and found wanting” in manly courage, independence, public spirit, to be qualified to be the watchful and vigilant guardians, to take care “that the republic receive no detriment.” If they choose to adhere to masonry, “it is of their own free will and accord.” The calm duties of retired life are more suitable to their feelings and sentiments, and the republic will be the gainer, by reforming the administration of the selfish, sordid, the vacillating, time-serving character, and bring into the service, the uncompromising, the able, watchful and effective guardians of public liberty and Freedom, men, “who dare to be honest in the worst of times. In collecting soldiers for active service, no one should complain if he was passed by, because he had broken a limb by accident, or by incautiously “taking a leap in the dark.” In this age of wonders and period of revolutions in Europe, and when our own institutions are assaulted by a secret power, arrogantly claiming the power and ability, that “whether for good or for evil, we must take it as it is,” “it must be permitted to manage its own affairs in its own way,” and the “world united in arms cannot put it down.” A power so high it

cannot be reached, but peradventure, its foundations are not so deep but that they, by valor, perseverance and diligence, may be approached and sapped. For this effective service, the republic want vigilant, faithful, active, vigorous men, working men—no drones, lame, halt or blind. Those who have “taken a leap in the dark,” and have become shorn of their locks, by the masonic harlot, and deprived of their effective power, can make no complaint, nor have cause to make any if they are passed by and neglected by the people.

We would entreat our fellow citizens to exert themselves to extend the information and to strive to enlighten the public mind on the nature, tendency, spirit and principles of the masonic obligations. We do know many high-minded and honorable men, who have long been convinced of the gross imposture, and have abhorred its oaths, its ceremonies and crimes, but their lips were sealed, through fear of the mystic, sworn, infatuated brotherhood. They are looking with impatience for the manifestation of public sentiment, sufficient to shield them on their open avowal from the vengeance of the order, their slander and rage, and for their children's sake, they cannot now incur the great personal sacrifice attendant on the loss of their business, and the derangement of their business concerns, the certain consequences of being faithful to the country, which is treason to the masonic empire, to be followed with the most condign punishment, followed and pursued by all the adherents of the order, and sure to pursue them wherever they may go. There are in the secret conclave, leaking vessels, who confidentially give secret information of the movements of the secret conclave, and the wonder-working of the operatives on this Babel of wickedness and folly; in this way they are rendering essential service and are making expiation and atonement for their past instrumentality in assisting to raise the elevated and dangerous monument, founded in the sand, and by assisting in taking it down and exploring its secret, winding labyrinth, they may much assist to bring the poor deluded inmates to the light, and restore them to their country. And this monument now tottering and threatening to fall, and overwhelm in its ruins, not only the wonder-working deluded operatives themselves, hurried on with their work, labor and refreshments, and insensible to their imminent dangers, but likewise dangerous to those attracted to its vicinage by ardent curiosity or the wondering gaze of stupidity, promises much through their continued assistance, to be quietly taken down, and save its deluded inmates, workmen, and their friends, from danger and harm.

And in this season of alarm, of danger and trial, may every good citizen endeavor to instil into the public mind an elevated moral feeling, a correct enlightened public sentiment, that the people may become awake to the dangers that threaten, and the means of escape, and incited to put forth their utmost exertions, by all lawful means, to fortify as many brave and patriotic hearts as possible, to do all that men can do, for the preservation of our country.

And with a firm reliance on the God of our fathers, His continued favor and blessing on all our lawful endeavors in the cause of

stereotype such important publications, such as the oaths, obligations and penalties of the several degrees of freemasonry, as shall be found most necessary to instruct the people, in the nature, tendency, and spirit of the masonic institution. For it is vain to think that "Freemasonry will die of itself." It is too much allied to the selfish desires of the human heart to expect this. And we never can be safe, as a Nation, from its influence, even if driven from this land by the united voice of the people, loaded with the language of scorn and execration, while it continues to exist among other Nations, with whom we have intercourse. If in our day and generation the victory is achieved, the moment the sons of men slumber and sleep, it will again steal on their confiding security, and silently overspread the land, like an overwhelming flood. Therefore it is all important, that the present generation should be taught, one and all, the danger of Secret Societies, and an abhorrence of the oaths of Masonry, and prepare them to teach it to their children, and so from generation to generation.

The course is dictated from the necessity of the case, as the Press of our country is in a state of factitious dumbness, and is either silent on the subject of masonry, or lends an influence unfavorable to the promulgation of truth and the detection of error. To supply this lamentable and alarming deficiency in the usual channels of communicating knowledge, and to produce union of feeling and sentiment on this subject, your Committee recommend, for the consideration of this Convention, the raising a Publishing Fund, by contribution, under the direction of the Antimasonic State Committee, for the purpose of combining the means and efforts, to extend the knowledge of the designs and the deceptive arts of Freemasonry into every part of this Commonwealth, and to assist our fellow citizens in other parts of the United States engaged in this National cause.

All which is respectfully submitted.

Mr. Thacher from the Committee on Resolutions made a report which was read and accepted.

RESOLUTIONS.

Resolved, That our civil institutions, and our political and religious rights are based on truth, which never shuns the light, nor seeks to conceal its operations—therefore those associations or combinations which bind by oath to perpetual secrecy, and seek the covert of night, cannot be congenial with the spirit and fundamental principles of a Republican Government.

Resolved, That the Constitution of Masonry, as it exists in this country, (founded upon its oaths of secrecy and of allegiance to a power unknown to the laws; sanctioned as are those oaths by barbarous and sanguinary penalties,) essentially establishes a distinct, independent, and irresponsible government in the heart of this Republic—therefore, its organization and existence are in direct opposition to the Constitution of the United States.

Resolved, That zealous adhering Masons, having sworn unqualified allegiance to a power of the above description; so long as they persist in

acknowledging that allegiance, do thereby disqualify themselves for the faithful and impartial discharge of any office of power or trust, under our National or State governments.

Resolved, That the rites and obligations of Freemasonry, as they have been disclosed by seceding masons, and proved in courts of law, by the most conclusive testimony, are subversive of the rights of humanity and the equal operation of the laws ; opposed to the principles of moral virtue, and peculiarly adapted to foster and protect crime.

Resolved, That as Freemasons have sustained and are sustaining their distinct and independent government, *chiefly* by that franchise which our political institutions guarantee to *our own* citizens who acknowledge allegiance to *but one* human power, therefore, it is not only lawful but the imperious duty of citizens faithful to the laws and the constitution, to use their franchise (which they have not alienated) in order to check and ultimately suppress this secret political domination.

Whereas Freemasonry claims to be religious, while its fundamental principles are opposed to the precepts of the gospel, and the duty we owe to our country, therefore

Resolved, That this Convention view with regret and disapprobation the direct or tacit encouragement rendered to that institution by many of the Clergy and other members of the Christian Church, in almost every religious denomination.*

Resolved, That as no Lodge, Chapter, or Encampment, Grand Lodge, Grand Chapter, or Grand Encampment, has expelled, censured or discountenanced any individual or individuals, of the numerous members of those bodies, who have been tried or convicted of conspiracy in the abduction of William Morgan, followed by his murder, by such members or their brethren ; therefore we have the right, in strict justice, to charge the abduction and murder of that citizen upon the Masonic Fraternity, as the legitimate operation of the principles of the Order to which they adhere.

Resolved, That this Convention duly appreciates and highly approves the meritorious services of those members of the Massachusetts Legislature, during its past session, who opposed the attempts of the Masonic Institution to obtain an extension of Legislative patronage.

* The extensive communion of the Methodist Episcopal Church and the whole Society of Friends are free from this imputation. The former do not admit of Freemasonry in their Clergy or Churches : and the latter for many years, have made a connexion with the Masonic Society an invariable cause of exclusion from their meetings.

On motion of Mr. Walker of Suffolk.

Resolved, That the thanks of this Convention be presented to the Hon. the Mayor and Aldermen of the City of Boston, for the use of Faneuil Hall on this occasion.

On motion of the Hon. Mr. Odiorne of Suffolk,

Voted, That the thanks of this Convention be presented to the Hon. TIMOTHY FULLER, for the able and dignified manner in which he has presided over its deliberations.

Mr FULLER rose and addressed the Convention, in substance as follows :

GENTLEMEN OF THE CONVENTION,—

The honour of presiding in this truly patriotic and respectable assembly, being equally unsought and unexpected, would not fail to inspire on my part a high sense of obligation, to discharge the duties of the station with fidelity and zeal. The harmony of action which has been so eminently displayed by its members, the natural result of the laudable and exalted objects; which we assembled to accomplish, has rendered those duties easy to myself, and I am gratified to believe, that they have been witnessed with favor and approbation by the Convention.

In expressing my thanks for the expression by your vote of that approbation, permit me particularly to acknowledge the kindness of the honourable mover; and to add my earnest and devout hope, that you will experience in returning to your constituents and to your homes, the delight and satisfaction of having essentially contributed, by your disinterested labours, to the emancipation of our country from a great and inveterate evil. May your future efforts, encouraged by the good and virtuous, be finally crowned with complete success, and receive the unfailing reward of generous sacrifices and persevering labours for the happiness of mankind.

On motion,

Voted, That the doings of this Convention be committed to the State Committee, to be revised and published under their direction.

Prayer by the Rev. Mr Thacher of Norfolk.

The Convention adjourned sine die.

LIST OF DELEGATES

TO THE

MASSACHUSETTS ANTIMASONIC CONVENTION.

SUFFOLK COUNTY

John D. Williams
George Odiorne
Jacob Hall
Dr. Abner Phelps
Henry Gassett
William Marston
Daniel Weld
Jonathan French
Benjamin W. Lamb
Benjamin V. French
John P. Whitwell
Thomas Walley
Joel Thayer
Ephraim Hall
Ebenezer Clough
Israel Ames
Thomas Barnes
Dr. Isaac F. Appleton
Amasa Walker
Nathaniel F. Ames
Dr. Isaac Porter
Silas Pierce
Amos Farnsworth
Noah Lincoln
Simon K. Hewins
John Sullivan
Jonathan Carleton
David Tilden
Samuel D. Greene
Thomas A. Davis
Israel Martin
Richard S. Roberts
George Sutherland

Horatio N. Crane
Stephen Child, Jr.
Sargent S. Littlehale
Martin Packard
Caleb Stimson
Daniel Gregg
Otis Tileston
Daniel Ballard
Edward Smith
Isaac F. Rowe
James Pike
William Simonds
Ezra Chamberlain
Moses Whitney, Jr.
Aaron Bancroft
George Williams
Joshua Norton
Thomas Warren
George W. Adams
James Cheever
Josiah Hait
George Gibson
Daniel Dickinson
Joseph Urann
John Marsh
Samuel Stimson
Amos Wood
Stephen Bates
Nathaniel Budd
Benjamin Sweetser
Daniel Wild, Jr.
Newell Withington—65

BRISTOL COUNTY.

John Reed, Jr.
Samuel Gulliver
Aaron Lincoln
Luther Short
John Burrage
William Coffin
Micah H. Ruggles
Asa P. French
Philip R. Bennett
Luther Lincoln

Eddy Lincoln
Rodney French
Moses Richardson
Jonathan Peck
Charles A. Morton
Joseph Durfee, Jr.
James Dickerman
Sampson Perkins
Simeon White, Jr.
Abner B. Gifford

PLYMOUTH COUNTY.

Isaiah Alden	Horace Ames,
Henry Soule	Micah Pool
William Morse	Abner Curtis
Joseph Chamberlain, Jr.	Elijah Kingman
L. Smith	Lysander Howard
John B. Turner	Elijah Ames
Samuel Tolman, Jr.	

HAMPDEN COUNTY.

John Hoar

HAMPSHIRE COUNTY.

Jonathan Davis	Martin Kingman
Rev. Augustus B. Reed	Charles Starkweather
Nathaniel Tower	

WORCESTER COUNTY.

Rev. Joseph Goff	H. Rockwood
Gen. Caleb Burbank	Gardner Burbank
Joseph Cloyes	Abel Goodall
Jonathan Cary	Charles Boardman
John Hobart	John Johnson
Asaph Rice	Silas Henry
Lovett Peters	Zebulon Cary
Thomas W. Ward, Jr.	Robert Peckham
Stephen P. Gardner	

NORFOLK COUNTY.

Hon. John Bailey	Joseph Morton
Col. Edward Foster	Joseph Porter
Oliver Davenport	Moses Thacher
Henry G. Durell	Ebenezer Blake
Otis Shepard	Lebeus Porter
Isaac Howe	Elisha A. Jones
John Heath	Samuel Allen
Samuel Langley	Charles Packard
Nathan Smith	Noah Curtis
Francis Brinley	Abner Willet
Aaron D. Williams	Micah Orcutt
Mark P. Smith	Thomas Taylor
Gilman Hook	Micah White
Ebenezer Wild	Seth Mann
Dr. Appleton Hows	Zenas French
Lemuel Humphrey	Elijah Adams
Asa Webb	Isaac Horton
Christopher Webb	Joseph Downes
Vinson Tirrell	Jedediah Tucker
Abner W. Paine	Tisdale Drake
Richard Clapp	D. R. Lathrop
Pliny Bingham	Luther Metcalf
Herman Mann	Lemuel D. Hewins
Abner Ellis	Joseph Bugbee
John Guild	Enoch Hewitt
Joseph Clarke	Aaron Mason
Daniel Chickering	Christopher Slocumb
Asaph Churchill	Hammond Rogers
Seth D. Whitney	Henry J. Turner
Joseph Ellis	Stephen Sanford

FRANKLIN COUNTY.

Epaphras Hoyt
 Noah Wells
 Michael M'Clennan
 David Purrington
 Rufus Day

William Smith
 Isaac Woodbury
 Jonathan Brown
 Ephraim Williams
 Edmund Langley

MIDDLESEX COUNTY.

Irak Fitch
 Abijah Munroe
 Charles Gordon
 Edwin Munroe
 Abraham R. Thompson
 Timothy Fuller (President)
 Francis Bowman
 Samson Tarbell
 F. A. Staples
 William Chaplin
 John B. Merriam
 Ebenezer Smith
 Cyrus Smith
 Eliab Parker, Jr.
 Peter Sanborne
 Amos Evans
 Ambrose Kingman
 Nathan Adams
 Nathaniel Jaqueth

Rufus Straton
 Stephen Pope
 David Tuttle
 Charles B. Davis
 Timothy Johnson
 Josiah Bacon
 Joseph Bacon
 Elijah Adams
 Dr. N. Cutler
 Burrage Yale
 James Steel
 John Clarke
 George Coolidge
 Thomas Barnes
 Nahum Hardy
 Amos Harrington
 Ephraim Stetson
 Alpheus Bigelow, Jr.

ESSEX COUNTY.

Winthrop Newhall
 William B. Breed
 Stephen Oliver
 Jonathan Buffum
 Jonathan Stone
 William Phillips
 Amos King
 William Bassett

F. S. Newhall
 Joshua Hawks
 Benjamin Coleman
 Stephen Barker, 2d
 M. C. Pratt
 James Pratt
 David Fuller

Whole number present 245.

HONORARY MEMBERS.

B. F. Hallett, of Providence, R. I.; Luther Metcalf, Medway, Mass.
 Allen Partridge, Bellingham; Stephen Sanford, ———; Avery Allyn,
 of New York; Abijah Bloodgood, Boston; Allen Newell, Brookfield;
 James Allen, Warren Miller, Lockport, N. Y.; Artemas Lane, Munson;
 Mr. Ranson, of Vermont—11.

APPENDIX.

LETTER TO MR. RUSH.

BOSTON, 21 MAY, 1831.

HON. RICHARD RUSH—

Sir—The Convention of Delegates from the various parts of this Commonwealth, lately assembled in this city to adopt such measures as might conduce to the suppression or counteraction of *Freemasonry*, have deputed the undersigned, as their organs, to express to you the high sense entertained by themselves and by the numerous class of their fellow citizens, whom they represented in that body, of your powerful and eloquent exposition in your recent letter, of the same portentous evil. The infatuation of a numerous body of men in a free country and in an enlightened state of society, which could trample upon the rights of humanity and silence the voice of reason and the suggestions of conscience, so far as to shed the blood of its victim, is by your pen depicted in colors so glowing, as to impress conviction upon every mind.

It must inspire our fellow citizens through the Union, with increasing confidence in the ultimate success as well as in the rectitude of their cause, when they find themselves sustained by the sagacity, learning, and experience of the most eminent statesmen and scholars of our country. If the Press has been bribed or awed into silence, and has suffered the community to slumber in delusive security with an enemy lurking among them and clandestinely seizing the strong holds of their liberty; it is to the wisdom, and virtue, and eloquence of those, whose counsels have hitherto always been heard with deference and followed with success, that the people must look to enlighten and to guide them.

While we recoil with horror at the depravity and wickedness, which led to the immolation of a devoted martyr by a horde of desperate ruffians, instigated by a fraternity arrogating to itself the privileges of despotic power over its deluded subjects; and believe with you, that violations of private and personal right less flagrant would in the glorious era of our early history, even in the absence of other grievances, have kindled the flame of revolution; permit us to advert to *other evils*, which have long existed, though but partially perceived by the community, in which we live, and which have arisen and grown up in the exuberant soil of *Freemasonry*. Not to mention the prodigal waste of time, nor the consumption of the means required, for purposes of Charity, in vain display or convivial indulgences, we cannot but regard the process of induction and initiation through the various degrees of the craft, as unfolding a series of ceremonies, equally puerile and degrading. These are objections to the order of masonry, which are chiefly confined to the members themselves, and to their families. There are others, which reach the whole community, and which tend to contaminate the streams of social intercourse, and to poison the sources of confidence and integrity in every part. In every city and village the combined support and patronage of an affiliated corps, known to each other by concerted signals of recognition, but unknown to all beside,

acting in concert against the unconscious ranks of their fellow citizens, must speedily produce the most striking results, in elevating the objects of their preference to office and wealth, and in depressing their competitors in the same proportion.

Such a course of action and such results have long been discernable through the wide extent of masonic influence. Nor is it doubted, that advantages of the nature alluded to have been among the strongest allurements, especially to youthful and aspiring candidates, to seek its protection and its aid in the acquisition of patronage and promotion, to the exclusion of others of equal or superior pretensions, but whose merits have thus been left to languish in obscurity and despondence. The strong temptation thus held out to seize the fruit without the labor of its cultivation has probably been the chief incentive to the votaries of the order. The tedious repetition of senseless forms and the endurance of degrading mummeries would never have been submitted to by so many aspirants, from mere *curiosity* to explore the vaunted mysteries of the craft, without the stimulus of benefits, more certain and substantial. Here too we may easily discern the real magnet, which even now sustains and holds together the congregated mass of freemasons through our land, overcoming the strong disapprobation daily more audible in the utterance of public opinion. Of public opinion masonry has no fear; for its decrees masonry has no respect. Arrayed in panoply of mysterious temper, shrouded in impenetrable secrecy, surrounded by thousands of blind adherents, and in possession of the strong holds of power and patronage, she hurls defiance and threatens destruction to her assailants. "She fears nothing from violence, for she has every means to counteract, defeat and punish it."

To intimate the possibility that masonic oaths and obligations have entered the halls of justice, and mingled their abominations in the purity of its administration, has been thought too bold a suggestion. And surely the quiet of society must be fatally disturbed, if the suspicion is awakened, that the security of our property, and our lives is to be sported with by such pernicious influences. Yet certainly the murderers of one victim have been screened by those influences. Hence it is evident the danger exists, and hence the vigilance of all, who seek their rights in Courts of Justice, is inevitably aroused, and their eye anxiously roves through the list of those, who are to determine the controversy. Beyond the immediate limits of the scenes alluded to in a sister State, these dangerous tendencies of masonic obligations have not been equally obvious, perhaps to very great extent may not have existed. Yet henceforth *those* corrupt trials, sanctioned as they seem to be, certainly not disavowed, by the fraternity, must infuse the poison of their example through the entire sphere of its influence. The danger is neither imaginary nor trifling; and even the jealousies, engendered by the morbid condition of communities where masonry blends its uncongenial principles with the elements of society, must materially weaken the veneration of the public for judicial decisions, and thus endanger one of the strongest pillars of our happy institutions.

With the deceptive character of the pretensions of masonry to scientific excellence and to extraordinary charity, the public have been made fully acquainted by the disclosures of some of the most candid and respectable of its members, who have had the courage to abjure their allegiance. These comparatively harmless boasts, and even its puerile ceremonies and its ridiculous pageantry, we willingly leave to be quietly practised and enjoyed in the recesses of the Lodge. But the evils we would avert or exterminate, and to which we have before alluded, are of such a nature, that the fabric of society is endangered by their continuance. Gladly will we hail the day, when masons shall renounce their exclusive privileges, and abjure the oaths and obligations which conflict with their duties as

citizens and christians. Their fellow citizens would receive them with cordiality, and restore them to their confidence and esteem. Hitherto seceders from their ranks have encountered the hatred and obloquy of the whole order, by their intrepid and virtuous course. The independence and courage required to form and execute a resolution to secede, can only be found in a few superior minds. Without doubt the great majority of the fraternity, less interested and less prejudiced than their privileged and exalted dignitaries, would be easily induced to relinquish the ties and the trappings, with which they find themselves encumbered. But the arts and exertions of *the few* inflame their pride and their prejudices, by misrepresenting our efforts and charging us with proscription and persecution. We trust, however, the day approaches when the public voice shall be so loud and so unanimous, that the infatuated and spell-bound devotees of masonic delusion shall be awakened to reason, and shall joyfully fly from the dangers which beset them, to the long deserted ranks of their fellow citizens and friends.

In the pleasure and satisfaction at such a result of their labors, the opponents of masonry will forget the unmerited reproaches so often repeated, of being disturbers of the quiet of their neighbors, promoters of quarrels, fomenters of jealousies, selfishly ambitious of honor and office, and whatever else the desperation of masonic zealots now alleges against them. It will be for them a high reward to see their present adversaries liberated from the meshes of a mischievous delusion, and their country relieved from an inveterate evil. This pleasure will be greatly heightened by the reflection that in effecting their object they have coincided in the views, and in a humble degree contributed to the success, which yourself and other eminent and highly gifted citizens have been so conspicuous in accomplishing.

We tender you, Sir, in behalf of the Convention, the assurance of our high respect and consideration.

TIMOTHY FULLER, *President.*

STEPHEN P. GARDNER,
ABNER PHELPS,
EPAPHRAS HOYT,
MICAH H. RUGGLES.

} *Vice Presidents.*

MR. RUSH'S ANSWER.

YORK, PENNSYLVANIA, JUNE 30, 1831

Gentlemen:—Your communication dated the 21st of May, and bearing the Boston post-mark of the 21st of this month, reached me on the 26th instant, which I mention as it will account for what might otherwise seem a long interval between its date and this acknowledgement.

The favorable sentiments which, as Delegates of a Convention lately assembled in Boston from various parts of the Commonwealth of Massachusetts to adopt measures for the suppression of Freemasonry, you have been pleased to express of the views which I have given to the public upon this subject, yield me a very solid satisfaction. They naturally and powerfully tend to confirm in my own mind the soundness of those views. They demand all my acknowledgements, which I beg leave to tender to you, fully and sincerely. You have yourselves presented views of the subject, other than those which I took, that are full of importance. The subject indeed is of great extent, and may be usefully discussed under a variety of aspects, as different minds may be differently affected towards it; and thus the aggregate of separate contributions will in good time make up the entire volume of light with which it ought to be encompassed.

In the letter which has drawn forth your obliging communication to me, it was my object to hold up the dangers of Masonry as seen in the contest it has waged with the Law in Morgan's case, and the victory it has won. That part of the subject, and, in direct connexion with it, the enslavement of so great a portion of our Newspaper press to Masonry, were those upon which alone I meant to dwell. I thought these points plain and practical, and the ground under each so strong, that it was impossible not to stand firmly upon it. As further reflection leads me to think it still stronger than at first, and as I have now, in addition, your valued approbation, besides that of others of my fellow citizens whose approbation cannot but be flattering, I will claim your indulgence whilst I throw out a few more ideas under the same heads, and perhaps incidentally upon some others. It is of the Law of which I chiefly desire to speak, in its connexion with Masonry, because it is of the utmost moment that its true doctrines should be understood. Not only do all our civil rights depend upon the true understanding of them, but also our public liberty. First however, of the Press.

The thralldom of the press was evinced by its general silence under the foul deed of Morgan's abduction and murder; or by the absence of that decided indignation with which it ought to have followed it up, such as the press is sure to manifest in other cases where great crimes are perpetrated; or, what was more disreputable still, by not unfrequently treating the whole subject with levity, making it the occasion of coarse ribaldry and unseemly merriment. The friends of the press will have cause to blush, as often as this part of its history in our country is recalled. They will feel shame in recollecting, that when the liberty and life of a citizen were struck down by a conspiracy of extraordinary boldness and malignity, an immenso majority of the American press, as far as I had any means of knowing, to repeat the expression of my former letter, if it spoke at all, would not speak out; that against all its nature and habits, it grew tame; or even if at first, to save appearances, it did make some demonstrations, and show a guarded indignation, that it soon grew in, becoming indifferent, becoming blind, to an unspeakable outrage, that it knew to be still unavenged. In fact, that it laid down its vigilance, its intelligence and its spirit, at the footstool of Freemasonry. More reprehensible than all:—that, reversing its true duties, it absolutely exerted its spirit and launched forth its virtuous horror only against those who embarked in the pursuit of justice, by branding that pursuit as an unnecessary "*excitement*;" and that finally, in effect, it passed over—the necessary consequences of its measured step against the crime in the beginning—to the side of the offending party, where now it is

seen in full juxta position, administering to Masonry the comfort which it needs in this remarkable fellowship. Such, in a word, has been the course of the press. Often, in other times and countries, it has been silenced by arbitrary will, or bought up by corrupting gold; but in this country, it has been bestrodden by Masonry. Servitude under any circumstances, is humiliating; but in the lowest depth, there is a lower deep; and that our press should have bowed down in worship to this Idol, is the step into that deep. A late writer on the "Principles of Morality," Dymond, whose early death those who stand high in letters in Britain deplore as a public loss, whilst discussing the subject of newspapers, utters this striking opinion; "*that there are some creditable editors who do harm in the world, to an extent in comparison with which robberies and treason are as nothing.*" I give the passage in his own emphatic words. If this searching writer, as he has been called,—he was of the society of Friends and an honor to that society,—could have witnessed in the United States the subjection of a large band of editors to Masonry, he would not surely have revoked his opinion. On the contrary, astonishment and disgust must have taken possession of his bosom at perceiving how the press in a country proud of its freedom, could have come under such a yoke; and, being under it, how it could pass from absurdity to absurdity, at one time losing itself in a confusion of the understanding, at another in a tornado of passion, in attempts to excuse itself for not doing its duty to the public under an event as authentic as ever arose in any country, for drawing out all its honest and most uncompromising indignation.

The National Intelligencer of the 11th of this month, now lies before me. This newspaper has long been published in the capital of the Union. For high and various merit, I do not believe that it is exceeded by any journal in this, or in any country. Its conductors do honor to a profession as noble and useful in its honorable exercise, as it is mischievous and unworthy in its abuse. Elevated in mind, they never, whatever their own views of subjects, fail to state fairly the views of those from whom they differ, and never to my remembrance have they, in the whole course of their career, soiled their columns with personal indecours. Yet, what do my eyes behold? This paper, candid as it is, faithfully as it disseminates all other information, ably as it discusses all other questions, will not touch that of Antimasonry. It will not permit itself "*to be instrumental in fomenting an excitement, which, prevailing extensively in some parts of the country, had its origin in the indignation justly excited by the abduction some years ago, of a person by the name of Morgan!*" A PERSON BY THE NAME OF MORGAN!! Thus do these experienced editors speak of the case as if it were still new to a large part of their numerous readers; which probably, was the fact. It seems to have been the first time that they had meddled with it, and it is intimated that their press will meddle with it no more. Is not this enough to shock us? Will more proof be called for, except by the infatuated, of the bowing down of the press before the unseen, wide-sweeping scourge of the Masonic Institution? The estimable citizens no less than accomplished editors to whom, and to whose press, I here venture to allude in furtherance of the principle I have in hand, may be well assured that it is done in not the slightest spirit of personal disesteem. They are themselves, I dare to say, unaware of the controlling influences under which they labor; they do not perceive how they breathe them in with the social atmosphere; how they are dripping with the deleterious damps of Masonry, without knowing how they come, any more than the damps of the night.

As to the LAW, never in any age or nation was it more completely laid prostrate by any power, than masonry has done it in the case of Morgan. If this be not enough to consign it to reprobation in a free state, there is nothing else that will. We have been wont to talk of the law being SOVEREIGN with us; but it is MASONRY that is sovereign, as things now stand. This is no unconsidered assertion. I shall proceed to the proof, with a confidence than which the human mind never would be justified in feeling more, on any moral proposition. It rests on evidence strong as adamant, though it be not all technical evidence. It rests on principles co-extensive with the civilized world; principles out of which empires have arisen, and will arise again. Did our fathers of '76 consult Gilbert's law of evidence, or the chapter in Hawkins, to know if every act of oppression against them could be technically proved in court?

Did the English of 1688, or the French of last July, stand upon such doctrine? The public safety is not thus to be cavilled away. It is not, as Lord Chatham said, to depend upon books with the leaves turned down in dogs ears. Every successive day, that finds the murder of Morgan unavenged, marks a continuation of the outrage which the longer existence of Masonry in our country, carries with it; as the Masons who committed it, or who knew of it, still elude punishment by clinging to their Masonic obligations, which they hold to be superior to the law. Though it be even admitted, that this arises from fanaticism in them, which perverts the true intention of the Masonic obligation, society equally suffers and is equally outraged. When the institution, affecting to complain of "*persecution*," exclaims, "*punish the guilty, but not the innocent*," it falls into a mockery, which affronts society anew; for it is the very Masonic obligation itself, which never would have place but for the Institution, that enables the guilty to elude the law. When, too, the Institution, rearing its presumptuous crest to a parallel with Christianity, tells us that crimes committed in the name of the latter are not allowed to recoil upon religion, and claims for Masonry the same indulgence, it advances a claim more audacious than absurd; a claim that no unbiassed mind will notice, unless to remark upon its greater sacrilege than sophistry; as if the oaths, and grips, and mysteries, and titles, and the whole train of anticks, in alliance with which Masonry finds it indispensable to perform her charities, were all of sacred origin; all *jure divino*, like the claim of monarchs of old to their thrones. The thoughts of such a parallel, make Masonry doubly hateful, showing that it is blown up by impious inflation; that not content with causing murder upon earth, it is for mounting up afterwards into heaven.

But its pretensions to religion form a branch of the discussion into which I did not go, nor do I desire to go. The only concern that society at large can have with Masonry politically, is on the ground of its doing a positive injury to society. What its predilections may incite it to cherish in theory or enact in practice, within its own walls, those outside need not care about. Let it employ itself as any other benevolent, or festive, or theological brotherhood, if any or all such it constitutes, with its own duties and pastimes, as long as it keeps within its own limits. But the line must never be passed. It exists permissively, under the license of society. The continuance of its charter, depends upon its innocent conduct. This must be unequivocal and invariable. There must be no exception collaterally, any more than directly. The moment it is discovered that persons belonging to this brotherhood can conspire against the liberty and life of a citizen who had broken no law of the land, but merely some of its own edicts, and when these persons can escape detection by persuading themselves that the voluntary oaths and other self-assumed obligations which bind them to the brotherhood are of higher authority than the laws, no matter under what mistaken notions of those oaths and obligations they act, from that moment the whole Institution, from which such rank delusions and tremendous perils proceed, assumes a new relation to society. It is placed in the attitude of an aggressor. It rides over the laws. It is *guilty*; constructively if you will, but obviously and legally guilty. It stands responsible for the blood of a citizen. In vain it may allege that its precepts inculcate obedience to the laws, whilst its ignorant or wicked members violate them through a feeling which the Institution generates, in their minds at least. The cry that it is "*persecuted*," is a contradiction to common sense. It can no longer claim protection like other bodies of men, united for their own purposes. Society and such an Institution cannot exist in safety together, and the latter must give way. The first principles of society, all the securities that keep it from flying asunder, stamp this reasoning with truth. It springs from the first impulses of the mind, and is ratified by the covenants of every code. No lawyer, no judge, no publicist, in whatever clime he may live, unless his understanding be subdued by Masonry, can gainsay its force. The master is answerable for the servant, the superior for the inferior, the party paramount, for him who acts under influence. The very dog unchained, who does injury in the streets, fixes liability upon the owner. These are primordial maxims of jurisprudence, locally and universally. They lie at the foundation of individual, social, and political safety. No governments, no communities, none of the links of civil life, could hold together a day without their shield. They are

the cement of each within itself, and of all to each other. Let it not be said that the responsibility is for civil misconduct, not crime. This is a distinction that can avail Masonry nothing. Nobody dreams of indicting innocent Masons for the murder of Morgan; but only of putting an end to the Institution for the sufficient reason that guilty Masons took his life through an ignorant misunderstanding or corrupt perversion of their ties to that Institution. It is this that brings legal guilt home to the Institution, on the question now raised as between itself and society. It shows the Institution to have been the moving spring to the crime; the influence paramount that instigated it; the superior power, I do not say that commanded—this is not necessary to the argument—but that *caused* the crime. Here is enough, (unless indeed this fungus of human device, this mere craft of man, is to go on with its claim to co-equality with Christianity,) quite enough, to bring it under the broad conservative maxim of the law to which I appeal. We must look at the maxim in its highest reason; not merely as one to be pleaded in a court of common law, but designed, in the far wider range of its dignity and justice, to throw its protection over mankind. We make Masonry amenable to it, in the only way in which the American people in their collective capacity, can apply its saving efficacy; viz: by insisting that the Institution which caused the crime, be dissolved. The great coroner of the nation—such would the press have been on this emergency if it had not shamefully deserted its post—holding an inquest over the dead body of Morgan, could render no other verdict, if the verdict covered the whole ground, than that he came to his death by Masons, *and through Masonry*. If the verdict were qualified by saying the *bad spirit* of Masonry, not its good, what difference would this make to the nation, seeing that Masonry, in some form or other, was the source of the whole transaction. To the nation therefore is Masonry, upon the soundest principles of law, accountable for his death. The safety of the people is **THE SUPREME LAW**, which will disdain all shadowy distinctions in a case of this magnitude and concern. It is from Masonry that the Commonwealth has received detriment in the destruction of a citizen, and the old custom of Rome should be revived: the people must take care that it receives no more.

This conservative maxim of jurisprudence, is seen in its broadest application when in force between nation and nation. The entire family of independent nations, acknowledge its indisputable validity. Hence governments, and consequently nations, are held responsible for a mere indignity offered to the person of a citizen of another nation, although the nation, collectively within whose limits the indignity may have been committed, be free from all imputation of an intentional guilt. History abounds with such facts, and with accounts of wars, followed up to the overthrow of nations, growing out of them. I might mention, as a very fresh illustration of the general doctrine, the course just pursued by France in despatching a squadron to the Tagus, to avenge the degrading treatment shown to a French subject in Lisbon, although it would appear to have been denied that the Portuguese King (Don Miguel) had given any sanction to the outrage; for the French Minister's note of reclamation, does not undertake positively to say that it had his sanction. Had Lisbon even been bombarded and its innocent inhabitants suffered, it would be nothing more than we have seen, in effect, in analagous cases among independent nations. Yet Masonry, in defiance of all this, in defiance of the absorbing and transcendent nature of public rights, whether as claimed and exercised so invariably by states within themselves, or internationally, affects to think that it is not to answer for an offence committed by the immediate members of its own body, *acting from a spirit infused into them by that body*. The latter ingredient makes the case far stronger than the one just cited, or any other likely to occur between States; not to mention other enormities in the case of Morgan that recoil *de jure*, and, as we shall see presently, *de facto* too, upon the Lodge. But what am I saying? Why do I forget myself? With governments masonry will hold no parallel; with nations it will hold no parallel; nothing but Christianity is its compeer! The Lodge and the Church, are ever in celestial glory coupled. Christianity is not answerable for the bad deeds of Christians; therefore, masonry must not be answerable for the bad deeds of masons! Such is the consummate blasphemy of masonic logick. Sometimes, indeed, it will stoop, a little. It will transiently condescend to compare itself

with the Senate of the United States ; or, being fond of old things, to the old Revolutionary Congress. It is in the matter of *secrecy*, that it thus comes below its heavenly aspirations. The comparison purports, that as nations sometimes transact their affairs with closed doors, the *nation of Freemasons* have also a good right to close theirs eternally, with the superaddition, *en bagatelle*, of eternal oaths, and penalties, lest they come to be opened.

Let us look into the moving spring of all this self exaltation. It may not lie so much below the surface as that common penetration cannot easily get to it, if it will but be exerted. I am unwilling to transgress upon your kindness by making my letter too long ; but the subject is full of interest.

The public have so long been familiarized to the name of Freemasonry, and it urges its claims upon the public so imperiously, that we have not yet learned to treat it as it deserves to be treated ; that is with nothing more nor less than justice. Through the same cause, its own sensibilities have got into the worst state of morbidness, so as to be vulnerable to the slightest touch. Wrapping itself up in its exclusiveness, it has no ear for the truths of this world. It seems as if neither its understanding nor its moral faculty, could be reached by them. It asks a standard by which to be judged applicable to no association of individuals of subordinate and secular organization, in existence. If this standard be denied, it puts forth complaints of hardship, and anon falls into paroxysms of fury, as if the foundations of the world were struck at ;

Assumes the God,

Affects to nod,

And seems to shake the spheres.

This is ever its magisterial port. Remote ages are invoked, and names of renown among the quick and the dead ; the cardinal virtues are marshalled as testimonials, beaming like the fires of Elusis, to overpower the scepticism or silence the contumacy of all who presume to breathe a doubt against its purity or raise a finger against its sway. It is fit says Bacon, that we sometimes burn incense where bad odours have been raised. So it is with masonry. Thousands who join it by crossing the threshold of a lodge but once in their lives, because they find that once enough, know no more of what passes there afterwards, than of what is going on in the regions to which Ulysses descended. But by setting out these names, by dwelling upon bye-gone centuries, and unrolling the faded catalogue of its other merits, which the uninitiated are to take upon the credit of its own knights in buckler, it seeks to draw aside the understanding from a scrutiny into its more recent achievements, and all its existing deserts. It may be profitable to detach ourselves, for a moment, from these demands upon our reverence and look at the case before us under a change in the outward circumstances, but of none whatever in the real substance. This mode of viewing it, may open an avenue through which the judgment can pass, without the common hindrances, to right conclusions on the character and deeds of Masonry.

Let us suppose then, that a new society had been formed in the United States about five years ago, under a name before unknown to us, and modelled, we will also say, after one abroad ; for example, in Constantinople. For convenience, we will give it a name. We will suppose it to have been called, "*The Brethren of the Sun and Moon, companions of the Stars, and Knights of the crimson turban*." Let us suppose that some of the members of this society, a dozen we will say, had, with the aid of certain signs known among themselves, and to all moslems, but of which others knew nothing, laid a conspiracy against the liberty and life of one of our people and destroyed both, for breaking some of its own self-created rules. Our supposition includes the idea of secrecy, as fundamental to their rules ; and it regards the society as composed of Americans as well as foreigners. Let us further and lastly suppose, that these titled and turbaned associators had them, by virtue of certain cabalistical vows that bound them to their society and to each other with an energy as if inscribed on the banner of the prophet, continued to defy, for full four years out of the five of the society's existence, all our courts and juries to convict them of this conspiracy and murder, although their guilt was so flagrant that no intelligent mind would think of doubting it :—what would not have been the feeling of the people every where against such a society, and

what lawful means would have been left untried for its suppression? Now, here is the case of Morgan and Masonry, simply but substantially stated. The only defect is, that, for brevity's sake, I concede too much to Masonry in the case assumed.

And, is there any thing in the masonic society that should exempt it from the fate to which such a new-born society would have been exposed? What is it that gives to the former, privileges beyond any other association of men, that we should not honestly and fearlessly denounce it, and trample upon it, as its own adherents trample upon the law? What is the meaning of the statutes of *premunire*, of which the horn-books of the law give us an account? Do we not know, that the essence of the offence at which they were levelled, consisted in introducing into the land a power above the law; something that prevented its fair execution? And has not masonry done this very thing in Morgan's case? Who will say that prohibitory statutes might not be enacted against the Institution in New York? There would have been little hesitation, we may be assured, in bringing the Turkish society, the case of which I have put, under the sharpest penal legislation, if it had not been made to disappear under more immediate bursts of public detestation. And on what plea should masonry escape? Its antiquity? This is precisely the strongest reason for putting it down. Ancient abuses are sure to be the most formidable, in every community disfigured by their existence. They make a claim to sanctity on this ground, like the English rotten borough system, and work evil the more fatally under every form. Time is a power which the artful play off upon the credulity of mankind. Do we require the proof? How else could it have happened, that masonry has stood even to this day in a country like ours, whilst indulging itself in pageantries and taking to itself titles, that have not only been banished from European countries, but that surpass all Asiatic exaggeration, and have been forced to seek refuge in the uncivilized or ruffian tastes of such courts as Tinibuctoo and Algiers? Positively, there is an excess in them, a picture of elaborate burlesque, revolting to all rationality, and that might well startle the fabled Momus, could he raise his visor to behold them. The explanation is historical, but where is any longer the excuse, whatever the more recent date of its regular formation in Britain? Masonry rose up in Europe, in times full of barbarism. It has remained at anchor, surrounded by its prejudices, whilst the current has borne the rest of society onward, enlightening it in all ways, but in none more than in getting rid of mysticism and pomposity, not only in government, but in all the concerns of life. To these two attributes masonry clings with an especial tenacity. She would have the world imagine, that the charity which other societies can dispense with a simplicity befitting this virtue, and which Heaven teaches every man to bestow with open palm upon his brother man, though he be no brother mason, must all be performed in conjunction with mimic signs, the memorials of a rude and tyrannous age. It was an age when the strength of the human understanding was displayed by its belief in astrology; when freedom was shown by the vassalage of the common people; and when barons and bishops not being able to write their names, made their significant marks instead thereof; after the fashion, we may suppose, of some of the still enduring symbols of freemasonry! Such was its peculiar age, such the advancement of intellect, such the condition of civil liberty in the atmosphere of which it inhaled its nutriment. An appropriate and beneficial pattern, for moulding the principles and warming the affections of American republicans!

The follies over which time throws its mantle in the case of this Institution, are egregious and grotesque. Any mind that will contemplate them in the abstract rather than the concrete, must get awake to their exorbitancy. But these might be overlooked perhaps, on the principle of leaving all men to the fruition of their own tastes, did not time do much more for masonry. Its awful hoar becomes a cover for its downright enormities. This is a strong expression, but not too strong—not strong enough—as what I am now to state will prove. The fiends *who actually took the life of Morgan*, have not, as we know, to this hour been discovered; but some of the brotherhood who had a hand in the conspiracy, have been convicted and sent to prison. Will it be credited, that these convicts are still permitted to retain their membership in the New York Lodges? *This is the fact.* They are the

companions of felony in the jail, and of masonry out of it; one day consorting with the brotherhood of malefactors; the next, with their own brotherhood! You, gentlemen, are probably aware of this fact. I derive it not from the antimasonic newspapers alone, but, recently, through other channels; for at first I thought there must be some mistake, and abstained from mentioning it in my former letter. It seemed too much for belief. Would not language have failed to convey the sense of universal indignation, had any other society than that of ancient freemasonry fallen into such conduct? Would not any other have been blasted by every tongue, every pen, every press, in the nation? Let the presses devoted to masonry answer. But how many of them have blazoned to the world this *masonic* enormity? Perhaps they have not known of it? benighted sentinels, they are always in ignorance! Perhaps they wait for the technical evidence? cautious sentinels, they are never too quick in firing! no, not at masonry, for the world; but O how prompt, how valiant, how terrible, the discharge at its foes! how the trumpet of war sounds! how the clans assemble! how the towers of the Lodge-universal are manned! what signals are given out! what chivalry is poured forth! how

Masonic drums, enthusiastic,

Are beat with types, instead of a-stick.

The last conflagration itself seems approaching when masonry is threatened. This is all in virtue of its antiquity. Its liege subjects bow down in homage, and being "ungirt and uncovered" after the olden time, pledge to their Idol "life and limb and terrene honor." This is ancient masonry. This is the Institution that claims respect for its antiquity, reverence for its purity, and support because it is, "*persecuted*;" the Institution that takes convicts to its arms, receives them into its holiest places! If a Juvenal should rise up among us, here is a masonic scene worthy of immortal verse, or there is none such to be found in the satires of the Roman bard.

A few more reflections, and I will conclude. When masonry calls the name of Washington to its aid, it commits a profanation rivalling, in its way, the murder of Morgan as a public crime. It is difficult to speak of it and maintain a proper decorum; as if that matchless patriot and hero, he who founded our Republic and therefore gave it its laws, who led us through the countless trials of a seven years war without a single violation of the law, as if he, could he have lived to see the day when a band of conspirators from the brotherhood would ferociously murder a citizen and then defy the law, under oaths and salvoes which but for masonry they never would have dreamed of,—as if he would not have been the very first to uproot all its foundations, could he have witnessed this spectacle. As surely as he always vindicated the supremacy of the law, so surely would he have given up masonry when he found it stronger than the law. As surely as he tore to pieces his oath of allegiance to George III. that once bound him to monarchy, so surely would he have given to the winds all the extra-judicial and bombastical oaths that once bound him to masonry. There are some persons belonging to this Institution, who cannot or who will not reason upon the subject of it; but from enlightened and candid masons we may hope otherwise; and before the great body of the public we have a right to expect, that it will be considered and treated like any other source of danger to the public. Its charity, like all other virtue, would survive the stroke of death, and find other channels through which to diffuse its relief among the sons of men. Above all, masonry is out of place, in the United States. It is a hideous exotic. It is foreign in its original conception, and in all its present habits. Its complication and concealments are not American, nor its ceremonial, nor any part of its hyperbolical nomenclature. An atmosphere of political freedom and openness, is not its element. It has nothing fairly to do here, and as its spirit is active, it will be doing mischief. The wonder is, that it should have existed as long as it has done under institutions so totally opposite in genius, to its entire creed and operations. It is too exclusive, too demanding, too intense in its sympathies within its own orbit, to have favor with a people jealous of all movements apart from their own body, where no oaths tie down, no mysteries darken the path of conduct. It has escaped the hand of American reform chiefly because, to the bulk of the people, it has remained unknown; but now that a stupendous crime against

society committed *through masonry*, and remaining unpunished *through masonry*, has inexorably fastened public scrutiny upon the Institution, its numberless other incongruities with our system, political and social, are driven one after another from their lurking places, and the glory of its overthrow it is hoped, will be added to the many other victories of American good sense, over ancient abuses. May it be swept from our land, like the rotten borough system from England; which, in its time, has had as stout defenders. The privileges of such a relic of other days as old Sarum, the ultra aristocracy used to say were as valuable there, as some amongst us would have it believed those of the lodge are here; but as they are about to have their jubilee in England for the extirpation of the one monster, let us have ours for the extirpation of the other. Each celebration would attest the triumph of reason over folly, tyranny, and craft; and their simultaneous echoes, could they be heard together, would alike redound to the honor as well as durable advantage of both Nations.

I have the honor to remain with great respect, your obedient servant,

RICHARD RUSH.

TO THE HON. TIMOTHY FULLER,

President, and

STEPHEN P. GARDNER--ABNER PHELPS--

EPAPHRAS HOYT and M. H. RUGGLES, Esquires,

*Vice Presidents of the Antimasonic Convention
of Massachusetts.*



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